Philos

The Christian Century

Published Weekly

The Human Factor in the W.P.A.

An Editorial

LIBRARY
JUL 24 1939
DARTMOUTH COLLEGE

A Deeper Social Gospel

In the Series "How My Mind Has Changed"

By John C. Schroeder

Age, Youth and Jobs

By Corrington Gill

Next Steps in Neutrality

An Editorial

15 Cents a Copy • July 26, 1939 • Four Dollars a Year

In This Issue

CORRINGTON GILL

has been assistant administrator of the Works Progress Administration since 1935, and before the organization of the WPA held similar offices in the government agencies which preceded it. Under the Hoover administration Mr. Gill was economist and statistician for the Federal Employment Stabilization Board.

JOHN C. SCHROEDER

recently succeeded Dr. Henry Hallam Tweedy as professor of homiletics and pastoral theology at the Yale Divinity School. Dr. Schroeder was ordained in the Congregational ministry in 1921 and has held pastorates at Bogota, N. J., Saginaw, Mich., and Portland, Me. He is chairman of the Council for Social Action of the Congregational and Christian Churches, and is the author of *The Task of Religion.*

JAMES M. YARD

was for many years a Methodist missionary in China, with headquarters in Chengtu, Szechwan. After returning to this country he became director of religious work at Northwestern University, and is now executive secretary of the Chicago Round Table, a branch of the National Conference of Christians and Jews.

PHILLIPS BRADLEY

is professor of political science at Queen's College, Flushing, N. Y.

BESS WHITE COCHRAN

is head of the publicity department of the National Council of Church Women.

Coming

Future contributions to the series, "How My Mind Has Changed in This Decade," will appear in the following order:

Harold C. Phillips
Halford E. Luccock
Arthur E. Holt
Albert C. Dieffenbach
Morris S. Lazaron
James Luther Adams
Karl Barth

The CHRISTIAN CENTURY

July 26, 1939

CHARLES CLAYTON MORRISON, *Editor*
PAUL HUTCHINSON, *Managing Editor*
WINFRED ERNEST GARRISON, *Literary Editor*

Staff Correspondents

EDWARD SHILLITO (London)
KENNETH MACLENNAN (Edinburgh)
STANLEY A. HUNTER (San Francisco)
T. T. BRUMBAUGH (Tokyo)
R. H. MARKHAM (Budapest)
RAY FREEMAN JENNEY (Syracuse)
ALLAN A. HUNTER (Los Angeles)
JOHN RAY EWERS (Pittsburgh)
ERNEST THOMAS (Toronto)
CHARLES T. HOLMAN (Chicago)
JOSEPH MARTIN DAWSON (Waco)
E. GUERON (Istanbul)
VERE V. LOPER (Denver)
ADIEL J. MONCRIEF, JR. (Tampa)
EDGAR DEWITT JONES (Detroit)
E. TALLMADGE ROOT (Boston)
W. S. ABERNETHY (Washington)
G. MERRILL LENOX (Minneapolis)
C. G. HAMILTON (Aberdeen, Miss.)
RAYMOND B. WALKER (Portland, Ore.)
P. OOMMAN PHILIP (Nagpur)
C. D. BRODHEAD (Philadelphia)
EDWARD MOWBRAY TATE (Bangkok)
BRADFORD YOUNG (New York)
F. W. BURNHAM (Richmond)
J. D. MONTGOMERY (Buenos Aires)
JOSEPH C. CLEVELAND (Kansas City)
JOHN S. CHADWICK (Birmingham)
J. H. MARION, JR. (Durham, N. C.)
WARREN C. TAYLOR (Des Moines)
A. D. MILLER (Edmonton)
ERNEST M. HOWSE (Winnipeg)
O. M. WALTON (Cleveland)
WM. H. HUDNUT, JR. (Cincinnati)
G. P. MCLEOD (Vancouver)
GEORGE L. CUTTON (Albany)
RALPH V. CONARD (Seattle)
GEORGE W. BUCKNER, JR. (Indianapolis)

$4.00 a year. Canadian postage, 52 cents extra; foreign postage, $1.56 extra

Entered as second-class matter February 28, 1902, at Chicago, Ill., under the act of March 3, 1879.

Copyrighted 1939 in the United States. All rights reserved.
Published weekly by the Christian Century Press, 440 South Dearborn Street, Chicago, Ill.

The Christian Century is indexed in the *Reader's Guide to Periodical Literature* to be found in all libraries

Contents

Editorial
- Editorial Paragraphs 915
- Next Steps in Neutrality 918
- The Human Factor in the W.P.A. 919

Quintus Quiz: Quintus Cunctator 920

Contributed Articles
- Age, Youth and Jobs, by Corrington Gill 921
- A Deeper Social Gospel, by John C. Schroeder 922
- Are We Intolerant? by James M. Yard 925

Books
- Revolutions and Dictatorships, by Hans Kohn 926
- Books in Brief 926
- Books Received 927

Correspondence 928

News of the Christian World
- Correspondence from the Near East 929
- Correspondence from India 929
- Correspondence from Ontario 930
- Correspondence from England 931
- Correspondence from Virginia 932
- Correspondence from China 932
- Correspondence from Indiana 933
- National Council of Church Women 934

The New Films 935

Calendar of Coming Events

July 16-30. Conference on Religion and Life, Lakeside, O.
July 17-29. Pacific Area Seminar, Silver Bay, Lake George, N. Y.
July 22-28. Baptist World Conference, Atlanta, Ga.
July 22-29. Unitarian General Alliance, Isles of Shoals, N. H.
July 24-30. Northern California Disciples Convention, Santa Cruz.
July 24-Aug. 2. World Conference of Christian Youth, Amsterdam.
July 29, 30. Youth's Temperance Council Encampment, Columbia, Mo.
July 30-31. Youth's Temperance Council Encampment, Shelby Forest Camp, Memphis, Tenn.
July 25-30. Pastors' Conference, Lake Junaluska, N. C.
July 26-Aug. 8. Leadership School, Mt. Sequoyah, Ark.
July 29-Aug. 5. Unitarian General Conference, Isles of Shoals, N. H.
July 31-Aug. 44. Annual Meeting, Campbell Institute, Disciples Divinity House, Chicago.
July 31-Aug. 13. Pastors' Institute and Educational Conference, University of Chicago, Chicago.
Aug. 1-8. Leadership School, Lake Junaluska, N. C.
Aug. 1-25. Phillips University Graduate Bible School, Association Camp, Estes Park, Col.
Aug. 2-5. Youth's Temperance Council Encampment, Laurel Camp, Del.
Aug. 7-14. Youth's Temperance Council Encampment, Mt. Hermon, Cal.
Aug. 8-14. Youth's Temperance Council Encampment, Hightstown, N. J.
Aug. 8-14. Leadership School, Mt. Sequoyah, Ark.
Aug. 10-24. Leadership School, Lake Junaluska, N. C.
Aug. 14-21. Youth's Temperance Council Encampment, Camp Bethel, Va.
Aug. 19-26. Institute of World Affairs, Ferry Beach, Saco, Me.
Aug. 22-27. National Christian Missionary Convention, Negro Disciples of Christ, St. Louis.
Aug. 23. Ohio Evangelical Conference, Columbus.
Aug. 23-25. Youth's Temperance Council Encampment, Peru, Ind.
Aug. 24, 25. Youth's Temperance Council Encampment, Yankton, S. D.
Aug. 24-27. General Conference, American Unitarian Association, San Francisco, Cal.
Aug. 25. Youth's Temperance Council Encampment, Scout Camp, Decatur, Ill.
Aug. 25-30. Youth's Temperance Council Encampment, Camp Tyrone, Mich.
Aug. 27-Sept. 1. Institute of Human Relations, Williamstown, Mass.
Aug. 28-Sept. 1. Annual Summer Conference of Ministers, Westminster, Md.
Aug. 30-Sept. 2. Annual Meeting, American Country Life Association, State College, Pa.
Aug. 31-Sept. 3. New England Disciples Convention, Lubec, Me.
Aug. 31-Sept. 3. Youth's Temperance Council Encampment, Camp Jackson's Mill, W. Va.
Sept. 5-7. Congregational-Christian Ministers' Institute, Geneva Point, Lake Winnipesaukee, N. H.
Sept. 6. Evangelical Annual Conference, Johnstown, Pa.
Sept. 8-10. Annual Conference, Fellowship of Reconciliation, Haverford College, Haverford, Pa.
Sept. 8-10. Wyoming Disciples Convention, Wheatland.
Sept. 18-20. Pennsylvania Disciples Convention, Philadelphia.
Sept. 20-22. Alabama Disciples Convention, Lannett.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

VOLUME LVI CHICAGO, JULY 26, 1939 NUMBER 30

EDITORIAL

THE UNITED STATES is building more warships today than at any previous time in its history. With a present fleet of 369 fighting ships in commission, it has now under construction 101 new warships and auxiliaries which will cost more than a billion dollars. Among them are eight battleships, six of 35,000 tons and two of 45,000 tons. But the navy is not satisfied. No other navy in the world has battleships of such size as the 45,000 ton ships, or costing so much. (Present estimates of the cost of the two now building place it at about $100,000,000 each.) The President authorized this enormous size because of rumors that the Japanese were building similar monsters, but the *New York Times* now states that the two largest battleships Japan is building certainly cannot exceed 40,000 tons and may not be over the 35,000 ton mark. New battleships for the British, French, Italian and German navies in no case exceed 35,000 tons; many of them fall below that. Nevertheless, the navy will ask the next Congress for two more 45,000 ton ships. How long is this folly to continue? How long will it be before Congress demands a clear formulation of the policy which a projected navy is to support before it appropriates for new ships, whether of 45,000 tons or of any other size? Encouraged by Mr. Roosevelt's obsession with sea power the navy has become the Oliver Twist of the government; its appetite is never satisfied.

The Navy Wants More Battleships

A Catholic Bishop Speaks Plainly

JOHN L. LEWIS visited Chicago the other day. His business was the national convention of packing house workers, who voted power to their officials to call a country-wide strike against Armour, Cudahy, Swift and Wilson, the "big four" of the meat packing industry, unless those companies change their minds about negotiating a national wage and hour agreement with the Packing Workers Organizing Committee. Thus far the meat magnates have refused even to confer with the P.W.O.C. But much more significant than the appearance of Mr. Lewis, which was in the ordinary routine of his job, was the presence of Bishop Bernard J. Sheil, vicar general of the Catholic archdiocese of Chicago under Cardinal Mundelein, who addressed a mass meeting following the packing workers' convention, and made it perfectly clear that the Roman Catholic Church believes in labor unions. "In a discussion of man's most compelling urge," said the bishop, "the urge for economic and spiritual security, it is my duty as a priest of God and as a guardian of our youth to state clearly and briefly the position that has been expressed by the popes on this matter. This obligation I gladly and eagerly accept, regardless of approval or disapproval." Among the quotations given to indicate the minds of the popes was this from the *Quadragesimo Anno* encyclical of Pius XI: "Working men's associations should be organized and governed so as to furnish the best and most suitable means for helping each member to better his condition." It took courage for Bishop Sheil to make this address in connection with a specific controversy, for it placed the Catholic Church conspicuously on record, and there can be no doubt but that there was or will be plenty of disapproval from influential quarters. It was a statesmanlike move.

Mr. Chamberlain Gives Pledges on Danzig

CHAMPIONS of "collective security" have long maintained that the only thing needed to reduce the truculence of Hitler and Mussolini would be a firm stand on the part of other nations. *If* only Great Britain and France would make clear their determination to fight before yielding to further aggressions on the part of the axis powers, then the Berlin and Rome dictators would mend their ways. Mr. Chamberlain has now tried to put this principle into practice. In a carefully worded statement, approved in advance by the French and Polish governments and delivered in Parliament on July 10, the British prime minister warned Hitler that if Danzig were taken, even by "unilateral action organized by surreptitious methods" within Danzig itself, Britain would fight in support of Poland. It remains to be seen, however, whether this warn-

ing has much effect on Hitler's ambitions. At the moment the prospects seem none too bright. At least, there is no sign of retreat in Berlin and no feeling generally in Europe that the British declaration has settled the Danzig issue. To be sure, Mr. Chamberlain's warning was characteristically circuitous in wording. "If the sequence of events should be such as is contemplated on this hypothesis, the honorable members will realize from what I have said earlier that the issue could not be considered as purely a local matter . . . but would at once raise graver issues affecting Polish national existence and independence. We have guaranteed to give our assistance to Poland in case of a clear threat to her independence which she considers it vital to resist with her national forces, and we are firmly resolved to carry out this undertaking." It would not be hard to point out loopholes in such a statement, but the British press insists that, coming from Mr. Chamberlain, this is an unequivocal pledge. If Danzig is seized by the reich, this means that England will follow Poland to war. Apparently the German press accepts it as such, and mourns over the "blank check" given Poland. If our own comment seems less than certain as to Mr. Chamberlain's intention, our hesitation grows not out of the prime minister's words but out of the nature of the situation in eastern Europe. It is impossible to see how England and France can intervene effectively at Danzig, in the Polish Corridor or anywhere in Poland without Russian help. Until Russia pledges herself to act with Britain and France, therefore, we still feel that Mr. Chamberlain's pledges must be discounted. And in view of their failure to make more than formal protests against the illegal militarization of Danzig by the nazis, it looks as though the Poles also discount the British pledges.

A Dream That Will Not Die

DESPITE all that is being done, grudgingly or willingly, in the way of preparations for another colossal slaughter, humanity still refuses to accept the idea that there is no other solution. The latest plan for a peaceful resolution of the international deadlock comes from a representative group of British churchmen who have been working on the idea since the crisis of last September. Taking their stand on the proposition that the Christian religion and the world church have a mission not only to preach peace but also to work for the practical organization of peace by seeking to influence statesmen and public opinion to move forward toward establishing a world commonwealth of nations and peoples, this group makes the following recommendations: (1) The goal is a world-wide commonwealth wherein each nation shall retain its internal independence, but surrender to a properly constituted and representative international authority sovereignty in all matters concerning the peace and welfare of the whole. (2) The first step toward this goal is the convening of a world conference to determine the moral principles that shall be recognized as governing the relations among states, and to frame a world constitution to which all nations could subscribe without any feeling that they are being asked to sacrifice their individuality. (3) This world-federal constitution would establish, among other things, an assembly of national representatives, a council of ministers, a legislative body, an executive head and courts of international justice and equity. (4) Coincident with the setting up of this constitution, all nations would agree to stop increasing their armaments. And, finally, the advancement of these propositions should be taken up by religious organizations severally and jointly by bringing pressure to bear on governments and public opinion. This document is signed by the Archbishop of York and two Anglican canons, by Dr. Archibald Alexander of the Presbyterian Church of England, by Rev. M. E. Aubrey of the Baptist Union, by Dr. S. M. Berry of the Congregational Union, by four representatives of the Free Church Council, by Rabbi Israel Mattuck of the Liberal Jewish Synagogue, and by Dr. J. H. Rushbrooke of the Baptist World Alliance.

Chicago Rotary Admits Union Members

AFTER a year of intensive discussion the Rotary Club of Chicago has opened two classifications to members of labor unions. One will be available to "labor union associations," and the other to "railroad brotherhoods." Neither classification has as yet been filled, but it is expected that both will be without delay. If rumor is to be believed, the representative of "labor union associations" will come from the conservative Chicago trade union council, an A. F. of L. organization. The step which Chicago Rotarians are taking toward union labor participation in their membership is thus seen to be a very gingerly one; it is safe to predict that any labor members elected under the new classifications will be quite as confirmed in their capitalistic bias as any of the present members of Rotary. However, the move is an encouraging one. It shows a genuine desire on the part of an organization which has been often accused of superficiality to enlarge its outreach and deepen its understanding. For as the retiring president of the Chicago club, William Ayer McKinney, who deserves the major credit for the new rule, said in his valedictory: "The man we know is the only man we can understand." Chicago Rotary is not the first in the organization to open its doors to union members, but it is expected that action by the Chicago club—the original Rotary group—will help to spread the idea throughout the service club world.

Trouble in the World Of Tomorrow

SOMETHING closely akin to panic seems to have gripped the management of the New York world's fair. Attendance has fallen far below the preliminary estimates, and as the summer progresses the daily admission figures are growing progressively worse. By newspaper and by radio this slide toward red ink is being fought, but so far the attempt to give the exposition a hypodermic has had little effect. All sorts of reasons for the lack of attendance are being advanced in the New York press, ranging from high prices to lack of nudity. Prices, it is announced, will be reduced drastically; what will be done on the nudity question, beyond what has already been done, we

do not know. But may not the causes for the disappointing public response lie deeper than the management of the fair has realized? We think that there are at least two reasons which should be considered. In the first place, we suspect that the country is growing fed up on fairs. Since the financial success of Chicago's spectacle, other promoters have tried to cash in on the same consumer-market in San Diego, Dallas, Fort Worth, San Francisco and now in New York. The law of diminishing returns applies to fairs as much as to other economic concerns. In the second place, such spectacles as the one in New York draw fewer and fewer patrons because the general public is discovering how little they have to contribute to an understanding of or solution for our most exigent national problems. The New York fair has advertised itself as revealing "The World of Tomorrow." But on examination it appears that all it has to offer for the solution of the problems which today is creating is more technology. In the world of tomorrow roads will be wider and intersections safer; automobiles will have their engines switched from front to rear; houses will be better designed and located; telephone and radio and washing machine will employ improved techniques. But will the people who live in this world be any wiser, any happier, any less harried than we are? That is the real question which today's man wants to ask of tomorrow's world. The New York fair has no answer. Failing an answer, it is just another show. And we are tired of shows.

Radio Writes a Code For Itself

THE RADIO broadcasting industry in this country has grown more and more fearful of government control. And it has reasons. There is the peculiarly intimate relationship between radio and the public interest; there is the example of what has happened in other countries (Canada, for instance, takes full control of its radio broadcasting on September 24); there is the recent order of the Federal Communications Commission that international short-wave broadcasts must "reflect the culture of this country . . . and promote international good will, understanding and cooperation"; there is the granting of licenses for periods of only six months with its constant reminder to the owners and managers of broadcasting stations that they are never far from the bar of judgment. In view of these facts, the annual convention of the National Association of Broadcasters at Atlantic City was devoted to making government control unnecessary by drawing up a code of self-discipline for this industry. On the subjects of children's programs, news, educational and religious broadcasts, and commercial programs, the convention did not make any history. These sections of the new code are made up of such general principles that one may expect the status quo to be continued. But with regard to the broadcasting of controversial issues the code is specific and commendable. Time for the presentation of controversial topics on the radio will not in the future be sold, but donated; and such allotments will be determined by the amount of public interest in the question and will be guided by the principle of fairness to all sides. Two important exceptions are provided for. Candidates for political office may buy time to promote their causes; and this prohibition against selling time for the discussion of controversial questions shall not be interpreted "as barring sponsorship of the public forum type of program when such a program is regularly presented as a series of fair-sided discussions . . . and when control of the fairness of the program rests wholly with the broadcasting station or network." If this section should be strictly interpreted, it would clip the wings of Father Coughlin and W. J. Cameron of the Ford Hour. But nobody seems to know just how strictly it will be interpreted, least of all the broadcasters. This uncertainty suggests the underlying weakness of the entire code, namely, how is it going to be enforced?

Japan Thinks She Has Found Her Puppet

LAST WEEK it was said in these columns that if China's internal morale held out the Japanese invasion must eventually end in disaster. Since then the Japanese press has announced with loud acclaim that Wang Ching-wei, who fled from Chungking several months ago, is about to become head of a Japanese puppet government which will supersede the flimsy organizations set up at Peiping and Nanking and take over civil control of all the territory now held by the invading army. Obviously the Japanese believe that in Wang Ching-wei they have found the puppet for whom they have been hunting so long—a Chinese willing to act as a tool for Japan but with sufficient prestige to command standing among his own countrymen. In this they will almost certainly find themselves mistaken. Wang Ching-wei, it is true, has had a distinguished career, both as a Chinese revolutionist and as a cabinet officer. But his actions in recent years have been so erratic, and frequently so contradictory, that he has lost whatever following among the Chinese he once had. Japan will quickly discover that any government which he may head, so long as it is set up under Japanese auspices, will command no more following, even among ultraconservative Chinese business elements, than have the paper governments headed by the nonentities who have thus far been taking Japanese orders in Peiping and Nanking. Wang Ching-wei is no threat to Chiang Kai-shek. His defection will not make a perceptible dent on Chinese mass morale.

Rumania Still Denies Religious Freedom

RUMANIA, which is lined up along with Poland in the European "democratic front," still occupies an equivocal position on the question of religious freedom. Three months ago the premier declared that the principle of religious freedom would be honored in Rumania, and the Baptists, the largest unorthodox sect in that country, were specifically given permission to reopen their churches. This declaration was put into effect in the city of Bucharest, and Baptists around the world rejoiced at a seeming victory for religious liberty. But in the provinces local authorities continued to keep many churches padlocked, while children who refused to make the sign of the cross were held back in the schools. Now comes a decree from the Rumanian minister of cults outlawing seven

of the smaller sects, but recognizing the right of Baptist, Seventh Day Adventist and Evangelical churches to practice their faith, provided they fulfill certain requirements. Among the requirements are that each local church must present a petition signed by at least fifty bona fide members; that all church properties must be listed with the government authorities; that churches must be at least two hundred yards apart; that all burial services held outside a church must be previously authorized; that all pastors must register with the cult ministry, must be not less than thirty years old, and must be in "good standing." It is obvious that there are enough technicalities here, especially under the last head, to guarantee that Rumanians will enjoy as much religious freedom as the state authorities want to grant and no more—which is exactly the principle of freedom prevailing in totalitarian countries. One other item in this measure is important. It is the declaration that local authorities shall not have the power to close churches. This is being pointed to in Rumanian official circles as a liberal concession, but what it actually means is that the central government is going to be the exclusive religious boss.

Next Steps in Neutrality

PRESIDENT ROOSEVELT has not yet given up his fight for a new neutrality law, despite the vote in the foreign relations committee of the Senate against action at this session of Congress. Three days after suffering defeat on this issue in the Senate committee the President sent Congress a special message asking immediate action. The message consisted principally of a long argument by Secretary Hull in favor of a new law. It added nothing to the arguments already advanced. At one point it actually muddled the issue when it asked for repeal of the arms embargo on the ground that it works against the interests of "the peace-loving nations, especially those which do not possess their own munitions plants." Everyone knows that it is not the defense of such nations which concerns the President but of Great Britain and France —nations with enormous munitions industries. Mr. Roosevelt's device in merely sending to Congress a statement by his secretary of state fosters the impression that he has resigned himself to postponing a major battle on neutrality until the next session. Adjournment of Congress seems definitely in sight.

The main possibility of a last minute reversal in the decision of Congress to leave the law as it stands lies in the proposal, now being put forward as a despairing expedient by supporters of the ill-fated Bloom bill, to repeal the present law outright and revert to the protection afforded by international law. It is not likely that this will be done, but the suggestion is being pushed in influential quarters. A recent powerful recruit for this proposal is the *New York Times*. Congress, however, is well aware of the nebulous and chaotic nature of international law, and knows that it was abundantly proved twenty-five years ago that in time of general war international law is at the mercy of war necessities. There is not much likelihood, therefore, that Congress can be induced to pass a repealer. Apparently, it means to go home leaving the law as it now stands.

In the light of the total situation, this is probably the best thing that could happen. The debate in Congress has become far more a struggle over the President's power than over neutrality. As one congressman put it recently, the determining factor in the recent actions of both House and Senate was the belief that the President had declared himself in on the European power politics poker game, and the determination of Congress not to give him any more blue chips by doing away with the arms embargo. By adjourning now without taking action, Congress can carry the whole issue to the country. By the time its members return to Washington in January they can know, as they now do not know, what the American people desire to have done.

For it must be recognized that the law as it now stands is far from satisfactory. It is fortunate that the mischief-breeding House amendment to drop "implements of war" from the embargo provisions has not been enacted. But if the primary purpose of the law is to keep a war time boom from developing—as we believe it is—then either the cash-and-carry provisions which expired in May should be reenacted or some equivalent safeguards should be formulated. Under the law in its present form, outbreak of a general European war would find all the resources of the United States except contraband munitions at the disposal of the combatants. Under such circumstances a war boom could scarcely be avoided.

Behind the backing and filling on neutrality which Congress has been indulging in throughout the present session there has stood one simple fact. The American public has not made up its mind on this question. In the statement which the President sent to Congress Mr. Hull asserts that Americans are agreed that "the first concern of the United States must be its own peace and security; that it should be the policy of this government to avoid being drawn into wars between other nations; that this nation should at all times avoid entangling alliances or involvements with other nations; that in the event of foreign wars this nation should maintain a status of neutrality." Quite so. But beyond this agreement on general purposes there are two radically conflicting points of view as to how these purposes may be attained. The country has not yet decided between these two points of view.

There is, in the first place, the view of the President that the way to keep out of Europe's wars is to stop them before they start, and that the way to stop them is to frighten the axis powers by making it clear that the power of the United States will be thrown against them. One way to do this would be by making the United States a great base of supplies for England and France. In order to do this the President wants his hands freed of the trammels of the neutrality law. The other point of view, however, holds that it is by no means sure that such a threat as the President proposes will deter men like Hitler and Mussolini from war, and that in case it does not it will then prove impossible for American support of England and France to stop, as the President has given assurance,

"short of war." If the people of the United States desire first of all to keep out of European war, supporters of this viewpoint hold that one essential first step is to keep America's economic involvements at a minimum. Hence the need for a neutrality law.

We do not wish to argue the comparative merits of these two points of view at present. We have done so in the past, and will doubtless do so again in the future. But we do wish to point out that if Congress adjourns leaving the neutrality law in its present status the next six months will offer a remarkable opportunity to carry the debate to the nation. President Roosevelt is understood to be planning to present his side of the argument in a tour of the country which will start almost as soon as Congress leaves Washington. Men like Senator Borah, Senator Vandenberg, Senator Nye, Senator Clark and Senator La Follette should immediately join the issue in the forum of public debate. In this way the question would be subjected to democratic and lasting decision. For when the people have once made up their minds what they want done, Congress will have no difficulty in registering the popular will.

The Human Factor in the W.P.A.

THE BASIS of the widespread WPA strikes is much broader than the particular issue of the abandonment of the "prevailing wage" scale. These strikes are the natural reaction of men made angry and desperate by a vengeful relief bill which had been justified before Congress by a slanderous concept of the people who have been forced to resort to WPA employment. Unless that sequence of facts is understood the present wave of protest fails to make sense.

The congressmen who steered the relief bill to enactment claimed that they had made a careful study of the relief problem (which they hadn't), and justified their new law chiefly on the ground that it would prevent hordes of people from "making a career" out of WPA. This insinuation that those on work relief have no desire to find private employment is a frequently heard slander, but if Congress had really made a study of the WPA situation it would quickly have found out how slanderous the accusation is. Granted that there are a few loafers on WPA who would like nothing better than to settle down on a government payroll for the rest of their lives (like some congressmen) that is by no means true of the self-respecting majority.

Everyone has heard at least a score of WPA stories with their one moral, which is that WPA workers are a lazy tribe who spend their time leaning on shovels, and are so dead set against working for a living that they will turn down an offered job quicker than they can straighten up from their shovel handles. What are the facts? Mr. Howard O. Hunter, deputy administrator of the WPA, recently stated them over a national radio network, but since facts stated only on the radio have a way of dropping from public attention we think it appropriate to rebroadcast them here.

Since the WPA was instituted in 1935, a total of 7,500,000 persons have been employed by it. Yet 4,500,000 of these workers have left the WPA rolls, the great majority of them to take jobs in private industry. Each month more than 100,000 have left the WPA to take private jobs, an exodus which has presented a real problem in the carrying on of federal work projects. The average period of continuous WPA employment is a few days more than one year. Only one out of six persons has been employed continuously on any federal project for as much as three years, and most of these are people too old to be taken by private industry, yet who must go on supporting families. These are the "careerists" whom Congress has decided to teach a lesson. Beginning August 31, they can go out and pick berries for a month or more, whether there are any berries to pick or not.

In view of these facts, why the national folk tale? We leave that mystery up to the reader; but Mr. Hunter told how the tale is spread. It is spread by word of mouth, by letters to the press, by newspapers and magazines on their own responsibility. WPA authorities have had hundreds of these tales brought to them. They have investigated every single one of them, and found less than one-tenth of one per cent to have any validity. Each time the complaint has been found valid the workers involved have been promptly fired.

As typical of this propaganda, Mr. Hunter cites a case publicized by *Collier's Weekly*. Last April 15 that journal published part of a letter from Mr. J. C. Richaberger of Texas, who said that a friend of his had tried to hire a woman named Maria to do housework. Maria wouldn't take the job because she was making $40 a month on a WPA sewing project. Her daughter was also working for WPA at $38 a month, while a son was receiving $30 in the CCC. Finally, her husband, Miguel, was doing relief work for $50 a month, and was fretting about being underpaid. This was not only a good story, but *Collier's* said it was "a hot symptom" of what is wrong with America. The WPA investigated. Mr. Richaberger admitted that all the details were a figment of his imagination. He had gotten the general idea from someone else. This person was tracked down, and he said something like that was supposed to have happened several years back—before there was a WPA. This evidence was then submitted to the editor of *Collier's* who, when Mr. Hunter spoke, had not thought it worth while to make any correction in his paper.

One day in late spring Mr. Harry Hopkins and Secretary Wallace received identical telegrams (collect), signed by six gentlemen from Dexter, Georgia, saying that the grass was taking the crops in that section because the WPA had taken all surplus labor. An investigation was made immediately. Three of the men didn't know anything about the telegrams. Two more said they had signed a petition in anticipation of a shortage of cotton pickers in the fall. The sixth, the man who sent the telegrams, was out of town and couldn't be reached. His wife gave the information that he didn't need any workers, but had needed some the year before.

In contrast with the falsity of these tales stands the fact that time and again people have broken down doors applying for advertised jobs. Last February, when twelve $80-a-month jobs were offered by the laboratories of New York City, a line of women, amounting finally to 4,000, began forming thirty hours in advance of the time set for receiving applications. In April the Boston navy yard had to call out the police to keep order among 7,000 men applying for twenty-five jobs.

Of course there are some loafers on WPA, just as there are among bankers, industrialists, merchants, policemen, doctors and editorial writers. But to characterize the millions of people deprived of their normal means of support by prevailing economic conditions as a great swarm of parasites is a falsehood and a slander. Any nation which attempts to handle its unemployment problem on the assumption that this slander represents the truth is headed for serious trouble, and any legislator who performs his public function on such a basis deserves to be retired from office at the next election. By the time the country gets through with the effects produced by the mass lay-offs ordered by Congress, we predict that there will be much more widespread agreement with these conclusions than there is now.

Quintus Cunctator

EDITOR THE CHRISTIAN CENTURY:

SIR: Relations between this Quintus and the other have been rather strained since I mentioned him to you in one of these letters. He said that it was a breach of confidence. But we met the other day on the stairs and he stopped me.

"I have been engaged," he said, "in studying the family history of the Quinti."

"Is that safe?" I asked.

"No! Not at all," he answered. "But I have found a striking illustration of the persistence of types of character in a family. Did you ever hear of Quintus Fabius Maximus?"

"Of course I have," I said in a chilly tone. "Have I not heard of the Fabian Society and George Bernard Shaw and—"

"Yes, I know all that," he replied gruffly, "but has it struck you that Quintus was called Cunctator, which means—"

"One who practices dilatory tactics," I said, interrupting him, "but I can see no resemblance between that Roman general and this Quintus."

"Can't you?" he sneered. "Would it be fair to ask if *you* ever practiced dilatory tactics? Take those letters of yours to the editor of The Christian Cent—"

"If you mean to compare that gentleman to a Carthaginian general," I answered, "I think the differences are more impressive than the resemblances."

"The comparison does not go on all fours," he said; "no comparisons ever do. The point is that in a different way you also, a Quintus, show yourself a Cunctator."

"There is a lot to be said," I answered, "for never doing today what you can defer till tomorrow. Inspiration and all that, you know."

"That is all banana oil, as your favorite author would say," he replied scornfully. "Sheer laziness, I call it. Inspiration! Pshaw and even tush!"

"You need not rub it in," I exclaimed. "I am not so dilatory as some other people. Besides, you ought to remember that there are tides of the spirit."

"Of the what?" he asked.

"Without laboring the point," I answered, "you must agree that there are times when the pen moves swiftly and the mind dashes along at lightning speed; and there are other times."

"I don't believe it, Cunctator," he cried in a mocking tone. "And besides, do you never think of that patient editor in his eyrie in Chicago? Can you not picture him with his face at the window, waiting for the mail to arrive, and in vain! 'He cometh not,' he says in a weary tone."

"I am sure he says nothing of the sort," I answered. "He simply remarks to his colleagues, 'The dear fellow is a little late for once.' But if you are so concerned about my character, what do you advise?"

"Proceed on your way," he said, "take your paper, and dip your pen in the ink—"

"I do not use a quill-pen, at present," I answered.

"I proceed," he resumed, "after your irrelevant remark, to advise you to write two letters and get ahead. Editors love a writer who keeps ahead, especially with holidays about."

"But will you please add to the moral edification of which you have been the minister," I said breathlessly, "some suggestion for subjects?"

But at this word he began hurrying down to the kitchen in the house of Quintus; he had left me moving upward to the heights.

I shouted after him: "I have got it! I shall make this conversation into a letter and bring you in once more."

"And what will the title be?" he cried scornfully.

"The title, or rather the moral, will be, 'Let not the sun go down on a letter unanswered or a contribution unwritten,' or alternatively, 'One article in hand is worth two in the brain.'"

And so, as you see, I did.

Ever yours remorsefully,

QUINTUS QUIZ.

Sorcery

HOW could you
By those few sharp words
Of accusation
In a single instant
Conjure up
So high a barrier between us
That as though it were
Across a five-barred gate
I who would die for Truth
Hurled back a *lie?*

DOROTHY ANN GARDYNE.

Age, Youth and Jobs

By Corrington Gill

IT IS NOT TRUE, as is often taken for granted, that present-day unemployment is chiefly of workers over 45. These are the age-groupings of our eleven million unemployed, according to estimates based on all the census checks made recently: Nearly four million are from 15 to 24 years old. Over four million are from 25 to 44 years old. Nearly three million are from 45 to 64 years old. The whole group of these older workers (45 to 64) numbers altogether about 16 millions. Of the three million unemployed older workers, about a million were working on WPA projects last winter. These older workers are heavily represented on WPA rolls, but they do not constitute the bulk of WPA employment—only about 37 per cent of it.

A good deal of study has recently been given to the plight of the older worker. It appears to be true that the older worker is not discriminated against in lay-offs—more often than not, the older worker is kept on as long as possible. But when he is laid off, he finds it very difficult and often impossible ever to get work again. Undoubtedly, also, there is considerable current prejudice in industry against hiring older men. Much of this prejudice has been shown to be unreasonable. In some trades they should actually be preferred to younger workers. But various trades, in which a lifetime of skilled experience has been invested, are being made obsolete by new labor-saving machinery. Cigar-making, for example, is now done chiefly by machinery tended by girls. The old cigar-makers who have been laid off will never get jobs in their craft again.

Dark Outlook for Older Workers

Nor will the older workers be likely to get jobs in any other skilled craft, since many skilled crafts are being superseded by mechanized methods and in all skilled crafts there are many unemployed workers. When mines shut down in one region, the older miners cannot hope to get mining jobs elsewhere. Technological change is everywhere abruptly ending the work careers of our older workers. They might be retrained for new jobs in the industry to which they have given their best years. But this is practically never done. The only retraining they get is on jobs they manage to find in the open labor market. And such readjustment comes hard to older men. They cannot readily accept their degradation from skilled craftsmanship to machine-tending, and from high wages to low wages. They cling to the hope of retaining their accustomed status, and drift gradually into the ranks of odd-job men. In good times they get occasional and part-time employment, and in a depression they are largely among the needy unemployed.

In every branch of industry (as a series of WPA studies has shown in detail) technological change is ending in this way the work careers of our older workers. And under depression conditions the question of retraining is one of merely theoretical interest. If they were retrained, what jobs could be found for them? A public work program is for them at present their best hope and chief, if not their only, resource.

Nevertheless, our older workers are not, as a group, actually the worst off in the existing situation. This is shown by a comparison of the unemployment percentages of the three age-groupings of American workers. Of all workers 45 years of age and over, about 18 per cent are jobless. Of all workers aged 25 to 44, about 16 per cent are jobless. Of all workers aged 16 to 24, about 30 per cent are jobless. Thus the group of young workers is definitely the worst off in the competition for existing jobs.

Training Does Not Make Jobs

These younger workers are largely untrained. It is true that training youth for jobs will not create jobs for them. Until more jobs exist, it will merely enable them to take jobs away from older workers. To be sure, there are occasional shortages of skilled labor. But these are merely local and temporary. General figures show that there are not enough jobs in any skilled trade for all our existing trained workers.

This generalization applies to the old, established skilled trades, such as those of the carpenter, bricklayer, painter, plumber, electrician, mechanic. Newly developing and special fields—such as radio and aeronautics—appear to provide some job opportunities now and to promise more in the future. In these and other new fields of work as they are opened up by scientific development, a good deal of book-learning, including mathematics and physics, will be required for real advancement. And it looks as though this would be increasingly true for the job opportunities that will be open to youth from now on.

Special training will also be increasingly necessary for regular public employment. We now provide work relief in several fields in which there will probably be an expansion of regular public employment in the near future. One of these fields is conservation work, and another is the broad field of social services, including public work in health, education, recreation and some of the arts.

New Industries Needed

But all of these prospective job opportunities, private and public, when added up, do not promise to solve the job problem for youth. The appearance of a new industry, such as the automobile industry was twenty-five years ago, would create millions of new jobs. Technological progress can create as well as destroy jobs, and there is no reason to suppose that it has reached its limits in job creation. Such a new large industry may appear at any moment as the result of invention. It is reasonable to look forward to such new industries; but we cannot count on their appearance this year or next as the solution of our immediate unemployment problem.

Another field of prospective large employment for youth is in building construction. There exists a vast need for housing for low-income groups, and this need will be

met by either private or government enterprise or both, and probably soon. Certainly the present stalemate in various segments of industry will not be permanent. Old jams will be broken, new developments will occur. But such job prospects may appear too problematical to be very reassuring, and in any case too limited. It may be asked flatly: Will there be enough jobs for our young people when they grow up?

The only answer to this is to say: There *can* be enough jobs for them. We need not keep on—we dare not keep on—creating unemployment faster than we create jobs. Ahead in that direction lie evils of which we should be sufficiently forewarned by what has been happening abroad. Ways can be found, under our democratic system, to increase vastly both the production and the distribution of goods. This will take time, and we shall probably need a public work program for a good many years to come, if youth is to have enough jobs.

Young Workers Will Be Needed

Whether in private or public employment, we shall need in America the services of the millions of workers who are now young, untrained and jobless. They will have to be trained now for such future use. By what social agency should they be trained? Probably in the main by our public schools in extension or adult training courses modeled upon the adult education classes now conducted by the WPA. It is being recognized by alert educators that our present "vocational training" in public schools is inadequate in various ways. It will have to be improved a great deal before it will fully serve the needs of American youth.

The federal government, besides doing pioneer work in adult education, is also to some extent engaged, both in the Civilian Conservation Corps and in the National Youth Administration, in training of youth for jobs. The CCC in the last six years has given training to nearly two million young men. The NYA now provides part-time jobs and training for about 230,000 young men and women. The federal government has also set up job placement agencies for youth in 124 cities. These, which are called the "Junior Placement Service," are operated jointly by the NYA and the various state offices of the U. S. Employment Service.

These are only beginnings. Much more must be done by every public and private agency which is concerned with the welfare of youth if our millions of jobless youth are not to be thoroughly demoralized by lack of opportunity, guidance and hope. This work on behalf of youth should not be postponed or delayed.

A Deeper Social Gospel

Twenty-Seventh Article in the Series "How My Mind Has Changed in This Decade"

By John C. Schroeder

ONE has a sense of shock when it is demanded of one's mind to stand and deliver upon its belief. The very presumption that beliefs may change induces a mood of skepticism. For if those things that were so cogent a decade ago seem unimportant now, it may be that these things that are compelling now may in a decade lose their power. It sometimes happens that a man has an overwhelming experience which completely changes the picture of his life. But what seems to have happened to me is that the light cast upon experience has been refocused so that some things are now thrown into the shadow which once held high lights while others have emerged from the undifferentiated background and are revealed in definite outline.

I

Certainly there are many elements in my system of belief now which seem vastly more significant than they did a decade ago. Perhaps I ought not to think in terms of a system of belief, since a system is structural and static, while live beliefs come when a man realistically faces the events and the spirit of an organic and therefore living world. I can understand Schleiermacher's insistence that dogma has to be derived from experience, not experience from dogma. What seems to happen is not so much that experience adds new elements to life's picture—although sometimes even that happens—as that its lights and shades change the picture's accent.

A decade ago I was an enthusiastic "social gospeler." It seemed to me that religion to be real must issue in Christian action and that the reality of personal religion itself could be found only through the inclusion of social elements. The trouble with personal religion was that it was not personal enough. One became a person only through his capacity to understand and know what was happening to other persons. When I mentioned the word "sin" to my congregation, the people thought of drunkenness or vice or thievery. But sin is a much more deep-seated and terrible corrupter of life than even the consequences of these infractions of the rules of good conduct are. These people and I ought to have thought of other things besides these when sin was mentioned—human exploitation, poverty, economic greed, social tyranny, war, and all the rest. I felt then that men had to know what they were doing; how they were inextricably enmeshed in the sin of the world. It was the task of the Christian church, a group of ethically sensitive Christians, to help men recognize through it the nature of their common relationship as contrasted with the denials of fellowship in secular society.

I am sure that I thought much more about "sins" than I did about "sin." What seemed essential, then, was to

enable people to see how many sins they were constantly committing of which they were completely unaware. The trouble was that they were unable to see the reach of their lives horizontally and to see equally the vertical barriers to fellowship which were close at hand. My concern was with the sins we were all committing but which we did not perceive because we lacked imagination. Sins of the flesh were evident but they were the sort that could be disciplined and corrected. But men were blind to the sins of the spirit through their lack of imagination. They had to be helped to see what happened when they bought a shirt; how that simple transaction involved them in the lives of people in stores, in textile mills, or on the sharecropper's land. Their imagination had to be stirred to see that the hope for peace depended upon something more than a pious wish—that it was affected by tariffs and investments in South America and raw materials and what the size of the navy did to the mind of a Japanese citizen in Tokyo.

Then there were barriers to Christian fellowship close at hand which likewise were the result of sins. In spite of the fact that there were agencies in every community which found reason for their existence in the presumption of a community, men saw only the pretense which hid the reality. Unfortunately they equated a sociological community with a true community. For the paradox was that while every city had its community chest and its community club and sometimes a community church, the fact was that people who lived near one another might spiritually or culturally be at the antipodes. Common geographical location by no manner of means guaranteed common experience or common insight. Men thought of themselves as living in communities when actually a community did not exist. The centrifugal social and economic forces were more powerful than the centripetal civic and geographic ones.

II

The essential problem for us a decade ago, we believed, was that of "moral man and immoral society." The task of the church was therefore plain. It was the institution whose concern it was to help man see this situation realistically lest he live out his days in drugged satisfaction with his own personal righteousness, never understanding that actually his "personal" sins through his very existence as a member of society were many more than could be listed in a decalogue. The sins he committed "two by two" were more far-reaching in their effects and more destructive of his character than those that were done "one by one." For, as a matter of fact, we "sin by syndicate."

Now after a decade one's confidence in this social gospel tends to be deflated. The multitude of reformist activities do not seem to have borne much fruit through these post-war years. The pacifist proposals have not made way against the rising militarism of the world; the ameliorative liberalizing enterprises in business and industry, while they have corrected some palpable abuses, seem to be in retreat before the powerful fascist and totalitarian might; goodness, as we believed in it, has been good but it has not been good enough. In short, all the good human efforts to make life more Christian or at least more decent seem like candles in a hurricane.

In the face of such indisputable reality there is always the tendency to join the Barthian *Putsch* against what appears to many to have been liberal sentimentality. The crisis theology seems closer to the facts. Its realism rests in the contention that we ought to understand that the issue is that of "immoral" man and immoral society, or, more accurately, alienated man and immoral society. Certainly it has forced many of us to see that humanism moves into what Anatole France used to call "an ill-omened farcical impertinence." It has made the temperamentally cheerful American see that pessimism is not the petulance of immaturity. It has persuaded us that social maladjustments cannot be fast repaired by American service clubs. No longer will a man seem to be asked to decide whether he will join the Rotary club *or* the church.

But a decade is a short time, and I cannot escape the conclusion that the Barthian theology itself is historically conditioned, even though it seems in some respects to find its place in the main stream of Christian thought. Our difficulty is that the twilight of our troubled world casts man into the shadow while it sheds an eerie light upon the demonic powers in the background. The Continental theology seems to insist that the picture of life must be that of a waste land in a blizzard and if any humanity is to be seen at all, it is about to be lost in a snowdrift. One wonders if it is by accident that Jesus has so little place in the theology except to play a prearranged role in a cosmic drama. He seems to be an indispensable element in a doctrine of revelation, but all the warm human quality of the incarnation disappears.

Jesus is still the Master whose way I would try to follow. I know the temptation to sentimentalize about him; I recognize the danger of secularizing him; I admit the tendency we have to dilute the gospel message by misreading its apocalyptic passages; I am aware of the force of Father Tyrrell's contention that "the Christ that Harnack sees is only the reflection of a liberal Protestant face seen at the bottom of a deep well." But the life of Jesus, the way he communed with the Father and the things he said, are the heart of the gospel, and have for me utter and complete relevance to the world of this moment. I find I can arrive at an idea of God without Jesus, but I cannot be constrained to know God as the kinsman of my way without Jesus.

III

Yet I can see that my beliefs, so far as man and his society go, now take their rootage in an idea of "sin" rather than in one of "sins." The preaching ministry of Jesus opened with an unqualified demand to repent. There seems to have been no felt necessity in his mind for creating a sense of sin. He presupposed it. Nor did he ever think of sin as a synonym for vice. And the best tradition of our Christianity has never made its appeal to the consciousness of original goodness or of moral self-complacency but to original sin.

The recognition of this element in life gives, it seems to me, validity to the social gospel and saves it from the charge that it is mere optimistic sentimentality about hu-

man pretension. It says with George Bernard Shaw, "You must either share the guilt of this world or go to another planet." It says that the more truly you recognize what you are and the more truly you describe your society the more completely you recognize yourself to be tainted with original sin, a moral partner in the evil of life and therefore in need of redemption. Seeing this, a man cannot be content to lay aside the burden of his moral failure, to conclude that he can or shall do nothing with or about the evils of his corporate life. He may know that he stands under condemnation in the divine justice, but he knows too that Christ lived with men, knowing their necessities and helping them to handle the fragile freight of life with candor, with sympathy and with courage.

IV

What seems to have happened to my mind therefore has been a shift from a moralistic to a religious basis. A decade ago I felt that what man *did* was of greater moment than what he *was*. Now the paramount issue seems to be not so much "Moral Man and Immoral Society" but "Religious Man and Pagan Society." St. Augustine was right in insisting, "Love God and do what you like." The redemption to be concerned with is not so much the deliverance of the individual sinner from particular ethical dilemmas as the deliverance of his complete human status. Unless this be seen clearly the temptation will be irresistible to make the false retreat into the contemporary parallels of medieval monasticism, either secular or religious. As Christopher Dawson puts it: "There are so many Jerusalems. There is the Russian Jerusalem that has no temple and Herr Hitler's Jerusalem that has no Jews, and the Jerusalem of the humanitarian reformer that seems all suburbs, but these Jerusalems are all at war with one another, and what is worse, they are at war with the true Jerusalem which is the City of God." No religion which offers me salvation and leaves the rest of my world unsaved, can be a religion which captures my whole loyalty; it must be less than religion.

But if we think of the issue as that of "Religious Man and Pagan Society" then the soundness of the Protestant view of the sacramental nature of life reappears with persistent urgency. For man's trouble is that his secular life is such that he finds it difficult to see God in it. The powerful modern state is so constituted that it must rest upon force—its implements battleships and armies, its techniques pressure politics—and man cannot seem to find God there. The "dog eat dog" competition of business and the ruthlessness of industrial warfare leave open no sacramental door through which God may enter.

When a word like "service" becomes debased to mean that the windshield is wiped while one buys gasoline, when a word like "faith" gets related to rising prices in the market, then even such slight indices are indicative of a secularization so complete that a sacramental approach to life is cast into the darkest shadow. This has been going on for a long time in our society. How complete has been the invasion of life by a secular paganism is seen in Lewis Mumford's observation about its beginnings three centuries ago. In *The Culture of Cities* he says: "Wren's unused plan for the reconstruction of London after the fire handsomely recognized this new order of life. He did not give the dominating site to St. Paul's; he planned the new avenues so as to give this honor to the Royal Stock Exchange."

What impresses me now is that what man does depends upon what he is. This conviction, far from making the social gospel less imperative, forces it into the very heart of the religious experience. It heightens one's conception of the church. It is amazing that our Protestant tradition should have been maintained so exclusively in terms of a personal religion while the social gospel was looked upon as being purely adventitious. If our Christianity is to be conceived entirely in narrow individualistic terms, there is little warrant for corporate worship. Let each man find God by himself. But the presumption of the church is that when men do this, the God they discover is not the Father of Jesus Christ. Man by himself finds only a part of God's nature. In reality, what he does when he communes alone with God is to confirm the vision of God which he has found with others in Christian fellowship.

The penitence and the thanksgiving and the petition and intercession of corporate worship are that which is the product of profound corporate experience. It is the expression of religious man in Christian fellowship, as opposed to the denial of fellowship in secular society. Most of the solidarities which we sense in our secular life come out of the knowledge that we are in the same boat with our fellows. They are not creative companionships which make for the awareness of true community. But in the community of Christian belief man sees himself as he is, which is the beginning of wisdom, and through it he finds his redemption, which is the end of wisdom. This insight makes real what is the nature of the church, which truly expresses itself not through a sense of "unity" but of "community."

The reactions of the last decade have all been away from moralism. Men have found themselves dreading the excesses of Pharisaism which suffocated the spirit of Protestantism at the end of the century. So great has been the reaction that in the realm of conduct it is difficult to see the difference between those who have waited for God to interpose in the affairs of the world and those kindly pagans who have no hope and who cynically despair of their world but feel the compulsions of human pity. In both cases the end result has been a flight from social responsibility, always a dangerous moral experiment.

The major shift that has come in my own mind so far as society is concerned has been one wherein I have become concerned not so much about what I am responsible "for" as what I am responsible "to." This is much more than a play on words; it reveals the radical nature of the Christian faith in respect to the social order. To feel responsibility *for* one's fellows is to become not only irritating but conscienceless in imposing one's own standards upon others. To feel responsible *to* them is to know the humility of responsibility in seeing another as an end and oneself as a means to the service of that end. To feel responsible *for* God and his work is pretentious human arrogance; to feel responsible *to* God and his work is the way of Christian discipleship. The whole matter is seen

vividly in the correspondence of Turgeniev. A friend wrote to the novelist, "It seems to me that to put oneself in the second place is the whole significance of life." Whereupon Turgeniev answered, "It seems to me to discover what to put before oneself, in the first place, is the whole problem of life."

There must be a vital connection between one's belief and one's social activity. One of the historians of the modernist movement within Roman Catholicism wrote of the Abbé Duchesne: "His archaeology and his divinity resided in the same mind as mutual strangers." But from such companionate association there are seldom any children. It is rather out of the marriage of belief and activity in mutual confidence and love that children of the spirit are born and nurtured. It is out of a sense of responsibility to God and man that the good labor of the Kingdom of God comes. Herein man finds his place in the community of Christian fellowship, believing that the good that he seeks to do and the hopes that he cherishes find usable value in the economics of God's Kingdom.

Are We Intolerant?

By James M. Yard

SOME of my friends claim that intolerance in the United States is on the increase. Sometimes I fear that it is, especially as directed against Negroes and Jews. However, if one were to judge by resolutions, editorial utterances and personal statements, one must conclude that good will is gaining. For example, President Henry Sloane Coffin of Union Theological Seminary said last year: "There is no place in the Christian church for nationalism, race prejudice, the color line, anti-Semitism or for social distinctions. It is the task of the church to bring the entire human race together in one fellowship of faith and love in God." The Hackensack Ministers' Association pledged continued efforts toward improving interracial relations and called upon Christians to guard themselves against "the sin of anti-Semitism." And the New York East Conference of the Methodist Episcopal Church in a resolution said: "We condemn any and every effort to solve the questions which arise over the status of the Jews in America by the use of these [nazi] methods as being un-American and unchristian."

Fine resolutions! But what do we as individual Protestant Christians do to make these sentiments effective? How do we treat Jews or Negroes or Catholics in our communities? Do we welcome members of these groups into our clubs? Do we gladly invite them to our homes on social occasions?

Is It Hatred?

Let us try to examine our consciences to see how we actually practice intolerance. And, to make the whole matter a bit more vivid, let me use a shorter, sharper word—hatred. This is really what we are dealing with. We soften the matter a trifle by saying, "intolerance." But the ugly, actual thing is hatred.

I am quite sure that most of the members of Christian churches do not really hate other men and women, but the leaders of the eight hundred organizations (see *Propaganda Analysis* for January, 1939) such as the Bund and the Silver Shirts who are preaching anti-Semitism, are consciously spreading hatred. The people who fall for their propaganda and pass it on, whether they know it or not are arousing hatred in the country. I suspect that Christians are often unaware that they are actually spreading hatred of their fellows when they talk about "niggers," "kikes" and "dagoes." But name-calling is a very powerful way of disrupting the community. I am using the word "hatred" to awaken Christians to what is happening.

Of course, all of these ways of treating people have to be learned by each generation; just as all of our civilized practices have to be learned. We have to learn to tie our shoes and to eat with a knife and fork—and to keep a Jew or Negro "in his place." We are not born knowing any of these things.

Culture Patterns

The anthropologists call these things we learn "culture patterns." We usually forget that these customs and traditions are man-made—we, too often, think they are innate. Anti-Semitism is a culture pattern. The American attitude toward Negroes is a culture pattern. Aristotle spoke for a whole social order as well as for himself when he said that "slavery exists *by nature*." So spoke the pre-Civil War south. It believed that "culture patterns" are unalterable, and that to change them would require changing unchangeable human nature.

The assertion, "Human nature cannot be changed," is heard whenever social reforms are urged. Yet, says John Dewey, "as a matter of fact economic institutions and social relations are among the manifestations of human nature that are most susceptible to change." And "if human nature is unchangeable, then there is no such thing as education and all our efforts to educate are doomed to failure."

It is all very well to pass resolutions calling anti-Semitism a sin or denouncing the treatment accorded Negroes. That is something that needs to be done, and done again and again. I am quite aware that it is not easy to get such resolutions through a conference, and all honor to the brave souls who sponsor them. But, what are we *doing?* How do we treat people, week in and week out?

Experiments in Tolerance

There are some interesting experiments going on in some parts of the country in an effort to promote friendship and cooperation in community life. In one section of Chicago a group has been holding a series of Sunday

night suppers. One week a Catholic family invites Protestant and Jewish families. Another week, a Jewish family invites in some Christian friends. Another week a Protestant family invites Jews and Catholics.

I remember an experience I once had with a young woman who feared and despised the Chinese. One day we invited her to tea with a number of other students, one of whom was a charming Chinese. His English was perfect; in every way he was a polished gentleman. This girl was a bit reluctant to meet him, but after the introduction she sat and talked with him for nearly an hour, utterly delighted.

I know some clubs made up in large part, if not entirely, of Protestants that deliberately invite distinguished Jews and Negroes to lecture. These clubs know that is one way of breaking down fear and suspicion. Some women I know are continually trying to open membership in their groups to Jews, Negroes, Italians and other minority groups. In these and other ways, a new culture pattern is being introduced into American life. If we persist, our social and community practice will catch up with our resolutions—and perhaps even with the religious ideals we profess.

The need is urgent. The time to begin is now, for as Mrs. Roosevelt said not many days ago, "It takes a generation or more to change the thinking of a people."

BOOKS

The Totalitarian Crisis

REVOLUTIONS AND DICTATORSHIPS. *By Hans Kohn. Harvard University Press, $3.50.*

THESE ESSAYS trace nationalism from its historical origins to its present manifestations. Out of such analyses as they offer will emerge that understanding which alone can dispel the miasma of emotions and prejudice which beclouds the thoughts of half the world today. Professor Kohn finds the roots of "messianism" in the dogmas of ancient Hebrew theology. In a scholarly essay, he traces the idea down through the centuries to our own time. Transplanted from the religious to the secular sphere, it lost none of its driving force as an ideal of unity—a unity achieved under the rule of man rather than of God. Today it is the essence of that certainty of right, perhaps of divinity, which impels the leaders of contemporary revolutions. The process of secularization is traced in a brief but revealing chapter on the career of Napoleon, and in a second on nationalism since 1789. A century and a quarter away, there are startling parallels, which Professor Kohn points out, between the course of Bonaparte's career and that of some contemporary leaders.

Nearly half the volume is devoted to six essays dealing with twentieth century Europe, and nearly a quarter to a case study of "a new Near East." These chapters are distillations of a broad and humane historical scholarship. They suffer inevitably as pure scholarship from their popular presentation and necessary condensation. But they are perhaps the more valuable for the general reader, for the author's always lively and sometimes brilliant style makes each page interesting, often exciting. Back of the generalizations lie an immense range of acquaintance with the literature and an unusual personal acquaintance with the countries of central and eastern Europe and the Near East. The result of this amalgam of scholarship, knowledge and fine writing is perhaps the most valuable survey by a single author of the nature and evolution of nationalist revolutions now available.

The final and longest chapter is devoted to "the totalitarian crisis." Here Professor Kohn's own humanistic philosophy provides the framework for a devastating attack, on intellectual and moral grounds, upon the right-wing revolutions of our time. His major thesis is that they represent a more dangerous "anarchy" than the nineteenth-century nationalisms. "The conflicts of today represent not only rivalries over trade and territory, they are struggles for the victory or survival of two different ways of life, two different conceptions of man and history." One of these is "the recognition of the unity and solidarity of all nations," a concept of nineteenth century liberal nationalism which is the basis of the search for order and justice, domestic and international. It has been pragmatically vindicated by the growing technological and social interdependence resulting from the industrial revolution. The other philosophy, on which the fascist-nazi drive rests, denies the validity of the idea.

> Fascism's war on democracy is fought not so much on military and economic as on moral grounds. It is a unique effort to undermine the moral and intellectual integrity of mankind. Fascism has destroyed the intellectual vigor, the critical sense and the moral discernment of two peoples, the Italians and the Germans, who possessed so great a cultural past and who had attained such lofty achievements in thought and art.

From this premise Professor Kohn goes on to draw the same inferences which Lewis Mumford presented in *Men Must Act*. There cannot be a world half liberal, half totalitarian; the militant nationalism of the fascist-nazi powers must be met by a united and determined front of those who believe in the democratic tradition and ideal. Events have provided the caustic for the author's pen, nor does he hesitate to criticize the leaders and their policies in the remaining so-called democracies. He opposes isolation for this country and believes that cooperation with Great Britain and France —in war if necessary—is our own only ultimate salvation, moral as well as material.

PHILLIPS BRADLEY.

Books in Brief

SUCH HARMONY. *By Susan Goodyear. Charles Scribner's Sons, $2.50.*

Like Miss Goodyear's two previous novels, this one is pitched to a low key and moves in a narrow world. Its background is a western English town boasting a fine fifteenth century church whereby the tale in large part hangs. Its heroine is Rachel, the generous-souled sister of the rector's wife, who finds romance at forty. But its drama centers in the rector, whose high-strung spirituality leads him into an asceticism that ignores the basic nature of mankind. The conflict within him and between him and his subtly selfish wife is presented with great skill. In fact the whole novel is

characterized by a sure and quiet skill which is refreshing in this day of blatant attempts at virtuosity.

ROMANCE OF THE NATIONAL PARKS. *By Harlean James. The Macmillan Company, $3.00.*

The contents are twofold: a scenic survey of our principal national parks, and a history of the development of the national park idea and its gradual realization. It is rather surprising, when you come to think of it, that it was in 1872, in the period of the country's worst money-madness, that the first act was passed to set apart land "as a public park or pleasuring ground for the benefit and enjoyment of the people" and to withdraw its timber and other resources from private exploitation. The pictures in the book are magnificent, as anyone who has seen much of the parks would expect them to be.

THE CONVERSATIONS OF JESUS. *By Frederick Keller Stamm. Harper & Brothers, $2.50.*

The author sets out to state in commonplace terms and relate to daily problems what he considers the pivotal conversations of Jesus. He succeeds beyond shadow of doubt. Laymen will find the book an excellent introductory statement of both the religion of Jesus and of the more general results of New Testament criticism. Ministers will find the book valuable for still another reason; it is a rich accumulation of apposite quotations and materials from a rich variety of non-biblical sources. Dr. Stamm knows what the scholars have said about the New Testament and his use of Gospel materials shows that he keeps one eye on the results of research. His main purpose, however, is not to add to our store of critical information about the Gospels, but to deepen our appreciation of the relevance of Jesus to our problems. The book might be described as thirty brief but vivid sermonettes on such subjects as "Sheer Human Necessity," "By What Authority?" etc.

Books Received

Foreign Affairs. By Anthony Eden. Harcourt, $3.50. (To be published Aug. 10.)

Gauley Mountain. By Louise McNeill. Harcourt, $2.00. Vigorous verse, conceived and phrased in the realistic manner, with no prettification but much strong beauty and not a little salty humor. The general theme is the people of a little area in the mountains of western Virginia and changing aspects of their life from the coming of the pioneers in colonial days to the CCC's reforestation job. Stephen Vincent Benét contributes a foreword of deserved commendation. (To be published Aug. 10.)

Abel Dayton. By Flannery Lewis. Macmillan, $2.50. A novel. (To be published Aug. 1.)

A Guide to Alaska, Last American Frontier. By Merle Colby. Macmillan, $3.00. This is one of the many state and regional guidebooks produced by the federal writers' project. Besides information of value to every tourist and settler, it contains ample data in regard to history and resources and excellent pictures and maps. A fascinating introduction to one of the least known American wonderlands.

National Socialism and the Roman Catholic Church. By Nathaniel Micklem. Oxford University Press, $3.00. (To be reviewed.)

The Partnership of Nazareth. By C. D. Hoste. Longmans, $2.40. The author's primary concern is with the incarnation, which he views as the basic and governing concept of Christianity. He has previously devoted a book, *The Achievement of Nazareth,* to a study of this theme. In the present volume he interprets the experience of Jesus as a partnership of the human and the divine, and applies the same principle to a discussion of various aspects of the Christian life and of the function and work of the church.

Selected Writings in Philosophy. Compiled by G. P. Adams and others. Appleton-Century Co., $2.25. This collection of readings in philosophy, compiled by members of the department of philosophy in the University of California, is divided into two parts: "Knowledge," and "Society." The writers from whose works the extracts are drawn range from Plato and Aristotle to William James, R. H. Tawney and John Dewey.

The Sum of Things. By Sir Francis Younghusband. Dutton, $1.90. (To be published Aug. 18.)

Third Class World. By Marion J. Bradshaw. Author, Bangor Theological Seminary, Bangor, Me., $3.00. (To be reviewed.)

A Quiver of Sunbeams. By Alfred H. C. Morse. Cokesbury, $1.50. These pungent and pithy chapters may be thought of as brief essays on religion and the conduct of life or as sermonettes. They would be (and perhaps have been) popular chapel talks. The author argues nothing. He makes his affirmation and proves it with an illustration.

Three Trumpets Sound: Kagawa, Gandhi, Schweitzer. By Allan A. Hunter. Association Press, $1.50. No one can question the appropriateness of grouping these men. The name of any one of them suggests the other two. Mr. Hunter tells only so much of the stories of their lives as is essential to the understanding of their purposes, principles and personalities. His treatment is rather interpretative than biographical. Upon this splendid body of material the author's own mind has worked with characteristic intelligence and earnestness. The point is that trumpets are supposed to rouse men to action and to advance. Mr. Hunter sees these men not as saints to be revered but as leaders to be followed.

Frankincense and Myrrh, Inspirational Poems. By Jessie Wilmore Murton. Zondervan.

The Religious Prospect. By V. A. Demant. Frederick Muller, Ltd., London, 7/6. (To be reviewed.)

The Chicago Recreation Survey, 1937. Vol. IV, Recreation by Community Areas in Chicago. By Arthur J. Todd and others. Chicago Recreation Commission. An immense amount of very expert work has gone into this exhaustive survey which has been conducted under the auspices of the WPA, the NYA and the Illinois Emergency Relief Commission. With maps, diagrams, statistics and illustrations, it presents data concerning population and recreational resources—public, private and commercial—of the seventy-five areas into which the city is divided. This, of course, includes a detailed picture of the part played by the churches in providing recreation and leisure-time activities. It is a larger part than most people know.

Daughter of the Euphrates. By Elizabeth Caraman. Harpers, $2.00. As a young girl the author passed through the Armenian massacres of 1915-1919 in which all the men of her family were killed and all the women except herself and a younger sister were carried off by the Turks. Her memoirs not only cover this tragic period, of which there were few survivors among the sufferers, but give a vivid picture of life during the ten years preceding in a remote community in Kurdistan. It is a dramatic and moving story beautifully told.

How Our Religion Began. By Edna M. Baxter. Harpers, $2.50. A book about the religions of the Hebrews and other early peoples, written for children of eleven to sixteen years. It is not an outline of Old Testament history—there are plenty of books about that—but a topical presentation of aspects of religion, such as sacred wells and trees, offerings to the gods, prayer, places of worship, the home of the dead, methods of recording religious teachings. But there are also chapters which tell of the growth of religious ideas among the Hebrews, their borrowings from the Egyptians, their enlarging thought of God, and the messages of the prophets. The author skillfully introduces her young readers to the important aspects of the development of civilization as well as of religion. Some children of eleven may find parts of it a little difficult, but even they will find much to interest them, and for those a little older it should be a source of delight as well as instruction.

The Hand of God. By Oswald W. S. McCall. Harpers, $1.75. These meditations on the meaning of God in human life are essentially poetry, though their form is that of prose. Their inspiration comes partly from Rodin's familiar marble figure, partly from Job's wrestling with a problem to which he could not find the right answer though he rejected the wrong one, and

partly from the Christian revelation. There is a core of sound thought, but even an accurate summary of it would misrepresent the book, for its mood and color are of the essence of it more truly than any syllabus of its argument.

Coming of Age, A Frank Study of the Problem of Adolescence. By E. Milton Grant. Revell, $1.00. A simple and practical little book which, without going into too much physiological detail, tells the adolescent the most important things he or she ought to know not only about the bodily changes but about the relation of these to personality. A straightforward and convincing presentation. The late Dr. Richard C. Cabot writes an approving introduction.

Streets of Death. By Guy Carlton Williams. Orion Publishers, Chicago, $2.50.

CORRESPONDENCE

Why Aren't the Catholics Troubled?

EDITOR THE CHRISTIAN CENTURY:

SIR: Having served for eight years as chairman of the Congregational commission on church attendance I am greatly interested in Arthur Cushman McGiffert's article, "The Fourth Commandment." Many times the commission discussed his suggestion, but could never answer this question: "If the Catholics have no trouble filling their churches Sunday mornings, would a shift to Wednesday do us Protestants any good?" In other words, if all church groups were having the same difficulty on Sunday Mr. McGiffert's suggestion would be worthy of careful study, but under existing circumstances I fear it would not remedy the situation.

As I said at Beloit a year ago, Protestantism needs a reformation. Nothing short of a spiritual revival from the bottom up will save us. Church statistics prove this. I am not saying that the Catholic group needs no such revival, but this group is constructed on a different principle. The Catholic Church is essentially a hierarchy with priests, while the Protestant church is wholly a laymen's movement with ministers.

Babson Park, Mass. ROGER W. BABSON.

Is the Problem Ecclesiastical?

EDITOR THE CHRISTIAN CENTURY:

SIR: Walter Dudley Cavert pictures a gloomy side of church life in his "Competitive Pulpit." He seems to be inclined to place this deplorable situation at the door of the community itself. Here he is entirely wrong. If the small community were left to itself, overchurching would vanish within a year. It is these churches that have a system of overlordship who hold back the progress of the Kingdom of God. These overlords would rather see a community divided than to lose a few members or a piece of property.

Make the American church American, and with the bishops removed the communities will soon solve the problem of the competitive pulpit.

Parkston, S. D. J. H. HAMSTRA.

Winnipeg's Mayor

EDITOR THE CHRISTIAN CENTURY:

SIR: In a news letter while commenting on the heartening report of the commission which had examined Winnipeg's civic government and finances, I indulged in a gentle dig at The Christian Century's churchgoing readers by saying in a parenthesis that the present head of such government was a Socialist and an outspoken atheist. A correspondent has rather unnecessarily magnified the reference by quoting a letter in which Mr. John Queen, mayor of Winnipeg, denies only (as the correspondent will see on careful reading) that he was an *outspoken* atheist.

Mr. Queen is a man who has wide respect and admiration in the city of which he has been repeatedly elected mayor, and there is nothing but the friendliest of feelings between him and myself. When he received the inquiry, he did not know that it was concerning a reference I had made, and he suggests to me that we might drop the matter without even a comment. But as the issue has been raised, perhaps a word might put the situation more fairly. Mr. Queen is popularly regarded as a very open atheist. Previously I had never discussed that matter with him, but after doing so I find that he does not so declare himself. Perhaps he might be better described as an agnostic.

But that is not all about Mr. Queen. He has given himself to the socialist cause. In it he finds his chosen life work. He believes that in this work he is giving the best service he can to humanity. And he believes that in thus being one who not only loves but labors for his fellow men—particularly his unfortunate fellow men—he is performing service more truly Christian (note the implied judgment!) than is being rendered today by the Christian churches.

I do not wholly concur in Mr. Queen's judgment, but I can regard it as honestly given.

Westminster United Church, Winnipeg, Canada. ERNEST MARSHALL HOWSE.

Foreign Concessions in China

EDITOR THE CHRISTIAN CENTURY:

SIR: I am very much surprised on reading your editorial, "The Tientsin Portent," at the superficiality and lack of understanding of the problem discussed, and disappointed at the anti-British spirit of the editorial. You quite overlook the fact that Oriental imperialistic Japan, now bent on destroying "white imperialistic domination over the Orient," has been the most ruthless and flagrant user of foreign concessions against the Chinese government during the past quarter of a century. You do not seem to know that Japan has crowded these concessions with ronin, thugs, prostitutes, opium and narcotic vendors; has protected Chinese political offenders time after time against the Chinese government, and has used these centers as bases for political plotting and armed attack upon the Chinese. England is not alone to blame for the concessions and for years has been far less responsible for their evils than Japan.

You seem to be ignorant of the fact that Japan is opposing England in the concession at Tientsin and elsewhere, not simply to get rid of foreign concessions, but is bent on eliminating all Western powers from all of China and on controlling any and all of the West's trade and contacts with China through its own capitalistic, government sponsored monopolies. You ought to know that what Japan is attempting, should she conquer China and oust the British—and French and Americans and Germans and Italians—would be infinitely worse for China than what the concessions have ever been or ever could be. . . .

You should know that the English and French are not opposing Japan in Tientsin just to preserve their concessions. They are not fighting for a "lost cause"; they are fighting for the right to be in China and deal with the Chinese people and government as they do in any other land. . . . Of course, after the Chinese end this war, the concessions will go, and extraterritoriality will go. The only ones who will object will be the Japanese.

Altadena, Calif. A. J. BOWEN.

[It should hardly need to be said after all these months that The Christian Century abhors the present policy of Japan in China. As to the main contention of the editorial in question, that a fight for preservation of the foreign concessions in China would be a fight for a lost cause, Dr. Bowen's own sentence, "Of course, after the Chinese end this war, the concessions and extraterritoriality will go," should be conclusive.—THE EDITORS.]

Rapprochement At Istanbul?

Vatican Responds with Cordiality to Gestures of Orthodox Patriarch at Time of Pope's Death

(Correspondence from the Near East)

ISTANBUL, July 1.—A marked improvement has taken place in the relations between the Vatican and the Istanbul patriarchate. The initiative was taken by Patriarch Benjamin who, following the death of Pope Pius XI, sent a delegation headed by Mgr. Adamandios to present his condolence to Mgr. Roncalli, apostolic delegate at Istanbul. The visit was returned and thanks were expressed by Mgr. Testa, secretary of the apostolic delegation, and Mgr. del Giorno, grand master of ceremonies. Following this Mr. Constantinides, first interpreter of the patriarchate, represented the latter at the mass of requiem celebrated in memory of Pius XI. Thereupon Mgr. Testa and Mgr. del Giorno paid a second visit to the patriarch and officially transmitted an invitation for the Te Deum to be celebrated at the cathedral in connection with the accession of Pius XII. The Orthodox delegation this time was shown all possible honors and given the first place in front of all other ecclesiastical delegations.

The relations between the apostolic delegation and the Orthodox see having improved so far, the apostolic delegate, Mgr. Roncalli, sent his report to Rome with full details. That report was laid by Mgr. Maglione before the new pope who expressed much satisfaction at the course taken and caused instructions to be sent to Mgr. Roncalli to call upon the patriarch personally and to transmit the pope's own thanks. Thus, for the first time since the schism in the 11th century, an apostolic delegate paid a visit to the Orthodox patriarch. Mgr. Roncalli was accompanied by Mgr. Guillois, chancellor, and Mgr. Testa, secretary of the apostolic delegation, as well as by Mgr. Filipucci, domestic prelate to the pope. Mgr. Roncalli was given the honors due to a first-rank ambassador, and was met by the patriarch who gave him the accolade and expressed much regret that better relations should not exist between the two sects.

* * *

Hatay Goes to Turkey

On June 23 two instruments were simultaneously signed in Paris and at Ankara of which the former is the equivalent of the recent Turco-British agreement which pooled Turco-British resources for the protection of peace in the Mediterranean and in the Balkans. As to the agreement signed at Ankara, it puts an end to the Hatay question by transforming the Turco-French protectorate over that state into a Turkish possession. This decision has been hailed with great enthusiasm in Turkey, not only because of the return of that province to the mother country, but also because Turco-French enmity has never been very popular in Turkey. There is, however, room for melancholy reflection at the thought that, had it not been for the Hatay, Ataturk might still be alive. By suddenly interrupting his cure in order to rush to the southern frontier, Ataturk sacrificed his own life, but made the scales turn in favor of Turkey.

* * *

Restrict Drug Sales

Drastic measures have been taken by the government to restrict the advertising of pharmaceutical products. Such products as are saleable only under a doctor's prescription cannot henceforth be advertised except in medical reviews. Those which may be sold by chemists without a doctor's prescription may be advertised in the press, but the advertising must be strictly limited to the mentioning of the ailments for which the use of the product is recommended as well as of the number and date of the permit issued by the ministry of hygiene. No illustrations are allowed, neither is it permitted to utilize the radio or the cinema for such advertising. Toilet products are exempted from these regulations.

* * *

Promote Ready-Made Cotton Clothes for Peasants

The state-owned Sumer bank, which controls all the large state-owned cotton and wool weaving factories, recently succeeded in selling at slightly above cost a very low priced type of ready-made clothes to the rural population. It seems to have occurred to the bank that it would not be fair to the wives and daughters of peasants not to offer them some advantages. As a first step it has, therefore, been decided to manufacture cotton cloak-like garments at a price ranging from two to two and a half dollars each, which is indeed very little considering the high cost of clothing in Turkey.

E. GUERON.

Ruopp to Follow Shannon at Chicago Central Church

Rev. Harold W. Ruopp has resigned from the chair of preaching at Boston University School of Theology to succeed Dr. Frederick F. Shannon, recently retired, as minister of the Central Church, Chicago.

Federal Council Plans Institute on Worship

The committee on worship of the Federal Council of Churches is sponsoring a two weeks' institute on the subject of worship to be held at Martha's Vineyard, Mass., beginning July 30.

Catholic Group to Fight Anti-Semitism

An eight-page tabloid newspaper called the *Voice* has made its first appearance in New York, published by the Committee of Catholics to Fight Anti-Semitism. The first issue is devoted to a number of condemnations of anti-Semitism recently uttered by prominent Catholics.

Bombay Going Dry August 1

Special Exemptions Insure European Inhabitants Uninterrupted Liquor Supply—Assam Opium Drive

(Correspondence from India)

TIRUVALLA, June 30.—Bombay is going to be completely dry after Aug. 1. Recently a campaign was held in the city in favor of prohibition. For this occasion Mr. Gandhi sent a message to the people of the city in which he said: "Prohibition in Bombay will mean a big fall in revenue. The finance minister has to balance his budget. He has to find money. He has to levy new taxes. Let there be no complaint from those who will have to bear the burden. . . . Why should those who will have to bear the burden not feel a pride in being given the privilege of contributing to the great experiment? It will be a proud day for Bombay if prohibition is ushered in amid the rejoicings of the whole population. Let it be remembered that this prohibition is not a superimposition. It is being introduced by governments that are responsible to the people. It has been a plank in the national program since 1920. It is coming therefore in due fulfillment of the national will definitely expressed nearly twenty years ago."

* * *

Europeans in 'Dry' Bombay Require Liquor

It is reported that the government of Bombay has tentatively arrived at the following decision in regard to the exceptions to be made in the case of Europeans when Bombay city goes dry. Europeans in the city will each be allowed to buy six units of liquor per month. That means each of them will be given a permit to buy six bottles of whisky or 18 bottles of wine or 36 bottles of beer per month. This does not necessarily mean that a European couple will be given two full permits, totalling 12 units between them. In cases of abuse of permits, the government might consider their withdrawal along with other penalties. The European population in Bombay and suburbs including children is approximately 10,400. Of this 8,000 may be taken as the population of European adults likely to apply for permits to buy liquor. On this basis the annual consumption would be 576,000 bottles of whisky or gin; 1,728,000 bottles of wine or 3,456,000 bottles of beer. These figures compare with the total consumption (by European and Indian communities) in 1937-38 of 528,000 bottles of whisky, 147,000 bottles of wine and 4,421,000 bottles of beer.

* * *

Opium Prohibition In Assam

Under British administration Assam has been one of the areas in India affected most by the opium evil. The Indian National Congress has been urging the British

authorities for the last 20 years to introduce complete prohibition of opium. But it is only now, after the Congress has come into power in Assam, that plans are being made to eradicate the evil. The premier of Assam is now proposing to introduce a scheme by which opium will be completely prohibited in two years. The mode of working will be the total stoppage of opium in a small area and accelerated reduction of rations in other places. It is quite possible that in the completely prohibited area, within two or three days of this deprivation a number of addicts will fall ill for a while. Efforts will also be made to prevent all contraband opium from being obtained by the addicts. It is estimated that the number of addicts is over 10,000.

The Congress government of Assam has organized (a) a medical department, (b) a vigilance department and (c) a propaganda department to meet the situation that will be created by the sudden stopping of opium to addicts. It is also organizing a large number of voluntary workers to act as nurses and keep watch over individual addicts. If these measures prove successful, India will soon get rid of her worst opium "black spots" and the credit for this goes to the Indian National Congress which had accepted prohibition years ago as one of the most important items of the national reconstruction program.

* * *

Premier's Message on Reconversion Of Hindus Stirs Protest

A few years ago some families of depressed class Hindus became Christians to escape the hardships they suffered from higher caste Hindus. The attitude of the higher castes having now changed these families came back to Hinduism recently. On this occasion Mr. C. Rajagopalachari, the premier of Madras province, sent a message as follows: "Our ancient *dharma* (religion) is the clearest and shortest way to the Divine. If the hearts of these families have felt the call and responded without thinking of any worldly profit, it will be a great event for rejoicing." A Christian member of the Madras legislative assembly asked whether the sending of such a message was not a breach of government's neutrality in regard to religions. In reply to this question the premier said: "On this occasion a message was asked of me and I sent one. I presume this would have been asked of me even if I had not been the premier. I do not think my message could possibly amount to a breach of the government's neutrality in regard to religions. My attachment to Hinduism and my desire for the removal of untouchability are consistent with the greatest regard and love for Christianity and those who profess it. My worshipful attitude towards Christ and his teachings was not inconsistent with the message I sent on the occasion. It was not sent as from a premier but from a Hindu."

P. Oomman Philip.

Tolerance Program Suggested For Philadelphia Schools

Several local tolerance agencies in Philadelphia will submit programs for racial and religious good will to be introduced into that city's public schools, which will stress the contributions made to American life by our various racial and religious groups.

Canada's Church Peace Cemented

Granting Historic Name to Presbyterian Church Removes Last Cause of Trouble—Help for Jobless

(Correspondence from Ontario)

Toronto, July 11. — The outstanding event in Canadian church life has been the final step in the reconciliation of the United Church of Canada with the Presbyterian Church, which henceforth is granted the right to designate itself by the historic name—the Presbyterian Church in Canada. Whatever difference of opinion may be warranted about the right of the church as a corporate body to unite with others carrying with it the name and traditions of a historic past, there is no difference of opinion that all the heirs of the past have some share in the name. Now that in the United Church the legal continuity of the Presbyterian Church is affirmed there is no reason to begrudge to the non-unionists the enjoyment of the familiar name.

* * *

United Church Representatives At General Assembly

For the first time since the great event of 1925 the Presbyterian General Assembly received with marked cordiality an official delegation from the United Church composed of Dr. J. R. P. Sclater, who has been for 30 years one of the great ornaments of the Presbyterian family first in Scotland and later in Canada, and Dr. Gordon Siscoe, who was chosen to be secretary of the United Church because among those bearing the Methodist tradition he was outstanding in scholarship and sympathy with other communions. The chair of the assembly this year fell to Dr. Stuart Parker of St. Andrew's Church, Toronto. From first to last he discharged his duties with high dignity, chivalry and courtesy. Dr. Sclater emphasized the common tradition cherished by Presbyterians within the United Church and by those who elected to remain separate. Recognizing the gravity of the differences, he saw no hindrance to the fullest cooperation.

* * *

Presbyterians Join Social Council

Two other important acts marked the General Assembly. On the one hand the assembly affiliated with the Christian Social Council of Canada which has taken over the duties of the Social Service Council. It thereby enriches the fellowship of the Canadian churches by participating in the common task of Christianizing Canadian life. On the other hand the assembly elected to the vacant post of secretary to the Board of Missions one who has distinguished himself by fitness of interest and experience, Dr. W. A. Cameron of Vancouver.

* * *

Inaction Over Unemployment Displeases Churches

The Christian churches are increasingly discontented with the inaction of governments, both federal and provincial (Ontario), in regard to a large body of unemployed and homeless single men. The two groups of authorities have each evaded obligation and the churches have been forming bodies to bring corporate pressure on those responsible. A mass meeting was held in Queen's Park under the shadow of the Ontario parliament buildings in which Bishop Renison for the Anglicans, Dr. Willard Brewing for the United Church and other clergymen, together with representative laymen, voiced the severe displeasure with which the churches view the situation. Any effort to give effect to the censure through the polls at the coming general election is extremely difficult. The situation is complicated by a bitter personal feud between the Ontario premier and the federal premier. The churches have no means of censuring the one without favoring the other, and the scandal of widespread social suffering being tolerated because of a personal feud between public men is keenly felt and regretted by citizens and churchmen of all parties.

* * *

Provide Shelter for Homeless Men

Meanwhile, one Anglican rector in Toronto having provided a sleeping place for 100 men in the basement of his church, organized a housing scheme for them in a house in downtown Toronto. Under the lead of Dr. C. E. Silcox of the Christian Social Council the churches have set up a joint committee under whose auspices an effort is being made to provide shelter and food for an additional 200 helpless and neglected men. At the same time a serious effort is to be made to maintain an intensive study of the men with a view to ascertaining to what extent personal factors may account for their distressing plight.

* * *

Parsons Needed for Prairie States

Everything points to a rehabilitation of the Canadian prairie this year through rich harvests, and the church has to meet the situation by new methods. Not relief but spiritual renewal is the main objective now, and the United Church has already placed 200 young men on mission fields. Some of these are new and inexperienced and all are contemplating a life in the ministry of the church. Previous experience shows that 95 per cent of them make good, revealing devotion, adaptability and energy. From difficulties of placing a surplus of ministers on existing fields the church turns to discover a definite shortage of men. Painful experience in the past shows the unwisdom of yielding under such pressure to the request for untrained and unsuitable men who will later on not subject themselves to the collegiate discipline necessary to equip them for the ministry in a young and virile community.

Ernest Thomas.

Bingo Made Legal In Connecticut

A statute permitting the operation of bingo games for the benefit of charitable, fraternal, civic and veterans' organizations in the state of Connecticut, strongly opposed by Protestants and newspapers in general, but heavily backed by the Catholic churches, has been signed by Gov. Raymond E. Baldwin.

Halifax Speech Makes History

Declares Britain Will Resist Any Further Axis Aggression—'War of Nerves' Fails in Purpose

(Correspondence from England)

LONDON, July 4.—When we listened to Lord Halifax last Thursday night we knew that we were present at the making of history. While he spoke in grave and firm tones, his words seemed charged with destiny. When Grey spoke in the House of Commons on Aug. 3, 1914, the die was already cast. When Lord Halifax, who has the same quality of gravity, spoke, there still remained some measure of hope, though no one could miss the meaning of such a speech from the head of the foreign office.

The significant words, as all the world saw at once, were these: "In the event of further aggression we are resolved to use at once the whole of our strength in fulfillment of our pledges to resist it." This declaration has been endorsed by the prime minister in a brief and serious sentence at the end of his radio address on Sunday night. It has been received with an approval as near to unanimity as any speech has received in my lifetime. There was not a reference to the speaker himself throughout; he was speaking for his people.

* * *

'The War of Nerves!'

We have grown accustomed to week ends in which we are surrounded by an atmosphere of suspense. Last Sunday was yet another. Many rumors came from Danzig and we were left to guess how far the rumors were part of an attack upon our nerves or did speak in reality of an impending threat to Poland. There are no signs that this attempt, if that is what it is, to rattle our nerves is succeeding.

On Sunday their majesties went to the Abbey to give thanks for their safe return from their journeys. Canon F. R. Barry preached. His closing words were these: "Whatever we have to face in the coming days, let us see to it that we maintain the integrity of our spiritual heritage. Even though the material and outward framework of Christian civilization were destroyed, its spiritual values are imperishable, and would again create themselves a body if they are rooted in a people's soul. On a commonwealth so grounded and established, even though the storm of calamity might break it will not fail—it is founded on the Rock."

* * *

New Bishop of Sheffield

Rev. L. S. Hunter, Archdeacon of Newcastle, is to be the new Bishop of Sheffield. He brings to this high office many gifts, not least an understanding of the pastoral life, about which he has written an admirable book. He has shown himself, both in Barking and in Newcastle, a true pastor with a strong and deep concern for the poor and forgotten members of society. But he is also a man with a knowledge of music and art and letters. Like so many others he served his apprenticeship in the Student Christian Movement. I remember him when he was a secretary with special charge of the art students in London.

Yorkshire, where his diocese lies, must have many sacred memories for the new bishop. His father, whose life he wrote, was Dr. John Hunter, known in my early days as "Hunter of York," one of the great preachers among the Congregationalists. In many ways a man detached from denominational interests, he ministered for many years among the Congregationalists through his grave and passionate preaching. We who were young in those days found no preacher so able to speak to our condition.

* * *

Possible Changes in The Cabinet

There are many rumors that the government will shortly be strengthened by the entrance into it of Mr. Churchill and perhaps Mr. Eden. Mr. Churchill, by the publication of *Step by Step* as well as by his speeches, has made it clear that in the event of a new crisis, he must have his place in the government. It may well be that the prime minister in pursuit of "appeasement," which has now ceased, thought it inexpedient to bring into his cabinet Mr. Churchill and Mr. Eden. They are not likely, however, to embarrass him now and they would strengthen a cabinet, some of whose members are rather tired.

* * *

And So Forth

The first batch of militiamen have received their calling-up notice and training starts for 34,000 men on July 15. In all up to March 1940 there will be 234,000 in training. In March 1940 there will be an army of 275,000 regulars; 430,000 territorials; 234,000 militiamen.

The tercentenary of Thomas Ellwood, the famous member of the Society of Friends and the friend of Milton, was celebrated at Jordans during the week end. Five plays written by Beatrice Snell depicted episodes in his life.

The press is becoming restive about the inaudibility of some speakers in Parliament; the members themselves are beginning to resent the length of each other's speeches.

For the first time I find this in the *Mail* information in the papers: "U.S.A. Airmail (direct) July 12, 7:30 a.m."

EDWARD SHILLITO.

New Religious Movie Project

It is announced in the *Living Church* that a religious motion picture corporation has been established in Culver City, Cal., for producing on a professional basis and distributing through ordinary commercial channels motion pictures with a definitely Christian theme. The corporation's first production, "The Great Commandment," will be released at an early date.

English Cardinal Supports Conscription Law

Cardinal Hinsley has "emphatically" dissociated Catholics in Great Britain from pacifists and conscientious objectors, and has let it be known that students in Catholic seminaries who are within the age limits of the conscription bill will register for military service.

Cokesbury Good Books

Men of Power *Fred Eastman*

Vol. I: the lives of THOMAS JEFFERSON, CHARLES DICKENS, MATTHEW ARNOLD, and LOUIS PASTEUR.
Vol. II: the lives of FRANCIS OF ASSISI, LEONARDO DA VINCI, JOHN MILTON, and OLIVER CROMWELL.
Vol. III: the lives of BENJAMIN FRANKLIN, GEORGE FOX, CHARLES DARWIN, and RALPH WALDO EMERSON.

"Dr. Eastman's accomplishment stamps him as a genius in the field of biography."—*THE REGISTER (Chicago Theological Seminary).* Each volume, $1.50

Tricks Our Minds Play on Us *Karl Ruf Stolz*

The Chapters: THE NORMAL. THE UNDISCIPLINED. THE NERVOUS. THE FEARFUL. THE EGOTISTICAL. THE DEFLATED. THE DELUDED. THE DRINKER. THE SENTIMENTALIST. THE MISMATED. THE SICK. MEN WITHOUT GOD.

"The dean of the Hartford Seminary Foundation has written here a program for mental hygiene for the 'plain man.' . . . He writes simply, authoritatively and frankly of the problems that face the individual, including those of sex, illustrating his points with concrete examples. He approaches his subject realistically, and his suggestions are practical."—*Hartford Times.*

"Practical mental hygiene for the ordinary citizen."—*Christian Century.* $2

The World's Religions *Charles S. Braden*

The Chapters: RELIGION. THE RELIGION OF PRIMITIVE PEOPLES. THE RELIGIONS OF EGYPT AND BABYLONIA. THE RELIGION OF GREECE AND ROME. THE RELIGIONS OF NORTHERN EUROPE. ZOROASTRIANISM. HINDUISM. BUDDHISM. THE RELIGIONS OF CHINA. THE RELIGIONS OF JAPAN. JUDAISM. CHRISTIANITY. MOHAMMEDANISM.

"Although there are many weighty and scholarly volumes on the history of religions, there is room for a brief, readable, nontechnical treatment, which at the same time will be comprehensive and reliable. The present book fills the gap admirably."—*Religious Book Club Bulletin.* $1.50

Meditations on the Holy Spirit *Toyohiko Kagawa*

The Chapters: THE HOLY SPIRIT PROMISED BY CHRIST. THE HOLY SPIRIT REVEALED IN CHRIST'S LIFE. THE HOLY SPIRIT REVEALED IN THE ACTS OF THE APOSTLES. THE HOLY SPIRIT REVEALED BY PAUL. THE HOLY SPIRIT AND PRAYER. THE HOLY SPIRIT DWELLING IN MAN. THE HOLY SPIRIT AS TRUTH. THE HOLY SPIRIT AS COMFORTER. THE HOLY SPIRIT AS SANCTIFIER. THE SPIRIT-FILLED LIFE.

"These meditations are a striking evidence of the reality of the Holy Spirit. . . . To follow Kagawa in his meditations is to be led into the deeper things of God."—*Religious Telescope.* $1.50

COKESBURY PRESS
Nashville
At Your Bookstore

Noted Speakers Draw Virginians

Summer Conferences Have Record Attendance—Bishop Denny Stays Out of New Methodist Church

(Correspondence from Virginia)

RICHMOND, July 12.—Conferences for young people and adults are having a record attendance this year in Virginia. The Methodists had one of their youth conferences at Randolph-Macon College, Lynchburg, the last week in June and the Disciples held theirs in the same city at Lynchburg College, June 19 to 25. At Massanetta Springs a series of conferences is still in progress. Among the outstanding speakers at Massanetta Springs were Bishop Arthur J. Moore, Dr. Herbert Gray of London, Dr. H. T. Donaldson of Newcastle-on-Tyne, England, Dr. Paul Vieth of Yale Divinity School, Dr. William Evans of Los Angeles, Dr. Robert E. Speer, Dr. Bernard C. Clausen of Pittsburgh, Dr. John S. Bonnell of Fifth Avenue Presbyterian Church, New York, Dr. Halford E. Luccock of Yale and Dr. Norman Vincent Peale of Marble Collegiate Church, New York.

* * *

Religious Topics Discussed at University Institute

One of the outstanding assemblies of this region is the annual Institute of Public Affairs conducted at the University of Virginia, Charlottesville. While this institute is strictly in the interest of public education in relation to social and political affairs yet religious issues are not overlooked. This year the general topic was "New Problems of Government: National and International." The sessions ran from July 3 to July 15. Sessions on "The Relation of Religion to Government" were under the direction of Rev. Dean Edwards, associate secretary of the American section of the Universal Christian Council for Life and Work. Mgr. John A. Ryan discussed "Religion the Indispensable Basis of Democracy," and Rabbi Morris S. Lazaron, of Baltimore, gave an address on "How Can Religion Defend Itself and Save Democracy?" "Religion and Public Education" was presented by Rev. F. Ernest Johnson of the Federal Council.

* * *

Warns Church Union May Harm Evangelism

At the General Assembly of the Presbyterian Church in the U. S. (South) Judge W. M. Everett of Atlanta, a former moderator, in asking that the movement for union with the Northern Presbyterians be ended cited the assembly's action approving a denomination-wide evangelistic campaign and said that the proposed basis of union would cause unrest and defeat the evangelistic crusade. One wonders whether "evangelism" means winning men and women to Christ or the promotion of denominational programs. Union of Christian forces might hinder the latter, but it is difficult to see how it could hinder or defeat the former. However the Southern Presbyterian assembly voted to join the World Council of Churches and named its two representatives.

* * *

Methodists Add Members

The Methodist Church in the Richmond district reported gains during the past year totaling 1,728 persons. Of these 941 joined on profession of faith and 787 came by letter either from other Methodist churches or from churches of other Protestant denominations.

* * *

Bishop Denny Keeps Faith With the Dead

Bishop Collins Denny, of Richmond, resisted to the finish the union of Methodist churches. Quoting his own words, as given in a local Richmond paper, the bishop said: "To go into the united church would require of me that I deny the validity of the settled policy of my church and that I surrender my convictions. . . . To become a part of this new church is to accept substantially everything against which the fathers of my church protested, is to deny substantially everything which they maintained. This I cannot do. I must keep faith with the dead as well as with the living, for it was from these mighty dead I received a trust which I vowed to defend. . . . With those of like mind, be they few or many, be they poor or rich, I shall join for the preservation and the continuance of the Methodist Episcopal Church, South, its doctrine, its polity and its spirit." Bishop Denny declares he will not accept a salary from the unified Methodist Church. He adds: "I have not been, am not now, and intend never to be a member of the recently formed Methodist Church. I am, and by the grace of God hope to remain through all my life, a member and a bishop of the Methodist Episcopal Church, South." The bishop recently celebrated his 85th birthday.

* * *

William and Mary Gives Scroll To George and Elizabeth

Virginia could not be overlooked in the recent visit of King George and Queen Elizabeth. They not only visited Mount Vernon, but they were presented with a memorial scroll from the College of William and Mary, located at historic Williamsburg, by the president, Dr. John Stewart Bryan.

* * *

And So Forth

The International Convention of World-Wide Baracas and Philatheas held its annual sessions in Seventh Street Christian Church, Richmond, July 12 to 14. It was estimated that 1,000 Bible students from the United States and Canada were in attendance. "Shining Through" was the convention theme.

Chesterfield county, Virginia, which includes South Richmond, recently voted to become "dry" territory on Sundays, banning the sale of beer or light wine, or other intoxicants on those days. Certain newspapers are keen to report an increased number of arrests on the first two Sundays, but whether this is due to illegal sales or to a more vigorous action of the police is not stated.

F. W. BURNHAM.

Chungking Bomb Horror Growing

Additional Details Reveal Killing of Women and Children Taking Refuge in City Park

(Correspondence from China)

SHANGHAI, June 20.—The bombing of Chungking grows more horrible with every letter received. After the second attack one who went through the ordeal reported 3,600 corpses removed from the street debris. He said there remained but one section of the city worth the cost of another bombing raid. A few days later that section was the direct target. Twenty-four planes dropped 100 bombs, some of them into the city park which was crowded with women and children who had been made homeless by the earlier raids. Through it all the mission properties came off lucky, and the personnel of church workers was largely left to aid in the stupendous relief task. The heroic day-and-night service of doctors and nurses in the Christian hospitals was beyond praise. The sacrificial devotion of many unnamed who aided in the care of orphans and destitute, and helped to move groups of workers and re-establish cooperatives in rural areas makes a thrilling story.

No one appears disheartened by this ruthless attack on one of the most densely congested civilian populations to be found anywhere. The number of city residents has been reduced from 700,000 to about 150,000. But government continues and church work is unabated. The Bible Societies are pushing ahead with the transportation of five tons of Bibles and Testaments into Chungking where it is said that for several days following the fire the Bible House was the only place doing business on the downtown streets. The Christian Literature Society is sending in a truckload of books for West China. The Signs of the Times Publishing House is equipping a small branch press in Chungking to meet the unabated needs, a press which is largely operated by students from the mission school.

* * *

Theological Seminaries Graduate Ministers Despite War

In Shanghai, where other departments of Nanking Theological Seminary are being conducted, cooperation with the Bible Teachers' Training School is becoming more intimate. Missions are realizing the possibilities of combining many courses in these two institutions, although the standard required for the women has not yet developed to that of the five years' course now adopted for the candidates for a degree in the theological seminary. This seminary has survived the unhappy notoriety accorded it by the newspapers in connection with its large bequest from the Wendel estate and is setting itself to meet the large opportunities afforded for extension through other related schools. Scholarships, training institutes, extension courses, a department of literature, rural church service—these are some of the lines through which the well supported seminary is now pro-

jecting itself throughout the church and community in all parts of China. The Nanking Theological Seminary and the Bible Teachers' Training School are each graduating eight students next week, with a joint baccalaureate service to be held in the Shanghai Community Church. The Central Theological Seminary (Episcopal) moved from Nanking to Peking and is graduating a class of two, while the Peking Theological Seminary (Methodist) will graduate six. The Canton Union Theological Seminary has moved from Kowloon, where it found temporary refuge, to Hsichow near Talifu, Yunnan. Here it will be affiliated unofficially with the Central China University, another union Christian institution which is "refugeeing." The Union Theological Seminary formerly in Wuchang has found a temporary home at Linling in the southwestern part of Hunan. Thus the preparation of Christian ministers goes on despite the war.

* * *

United Faculties at Chengtu Undertake New Projects

At Chengtu the Associated Christian Colleges are contributing directly to the improvement of community life. The school of agriculture of Nanking University and the department of animal husbandry of West China Union University are carrying out experiments that benefit multitudes in rural areas and give large hopes for the raising of living standards in the thickly populated and naturally rich Szechwan province. The work of training a Christian ministry for the west is receiving the attention which has long been inadequate. The recently established Union Theological College is benefiting by the close cooperation of the Nanking Theological Seminary. Seven members of the latter faculty have been loaned to the West China institution, and especial emphasis is being given to the rural church department.

* * *

Japanese Interference with Churches Increasing

From areas occupied by Japanese soldiery come an increasing number of reported cases of interference with church activities. For the most part the arrests have been of individuals, pastors or other church workers, who are accused, if accused at all, of anti-Japanese activities. One pastor, for example, proudly displayed a letter from his son who was helping in the resistance in another province. An evangelist was cited for a speech made two or three years ago in which he urged national resistance. On the other hand the members of the Nanking International Relief Committee have been released after four months in jail, there having been no formal charges placed against them. In other places it is reported that the possession of a Bible insures immunity from arrest. An American missionary has recently come through the lines where he had some difficulty in convincing the sentries of his vocation because he could not produce a well worn pocket Testament. Fortunately his colleague carried one and the sentry finally accepted his assurance that the man without a Bible was actually a missionary! This, however, can hardly account for the unprecedented demand for Bibles and for the very many baptisms reported in recent months.

JEREMY TRASK.

Townsend Plan Rouses Fervor

Convention Like an Old-Fashioned Camp Meeting—Debate War Issues at Institute

(Correspondence from Indiana)

INDIANAPOLIS, July 9.—If ever Indianapolis was host to a genuinely religious gathering it was at the national convention of the Townsend movement held in Cadle Tabernacle in June. Each of the 15,000 attendants seemed to be possessed of a flaming faith in the ability of "the plan" to solve all the problems of the nation. Only ignorance, selfishness and partisan politics have thus far kept "the plan" from adoption, in the opinion of these elderly crusaders. Nor, they insist, can these forces much longer block the onward sweep of this movement which will abolish poverty, end unemployment and reduce crime to a minimum. In the atmosphere of a camp meeting the convention "amened" its speakers, passed resolutions, threatened its unrighteous opponents, took up collections and planned for the future. Preachers and churchfolk made up a large section of the delegation. The closing meetings on Sunday were in keeping with the day and hundreds of badge-wearing delegates were seen in the churches of the city. Dr. Townsend himself occupied the pulpit in a Baptist church.

To Indianapolis for the convention sessions or to mingle with and be seen by the delegates came scores of politicians. Indiana's governor, Clifford M. Townsend, and the capital city's mayor, Reginald Sullivan, brought more than perfunctory welcomes. Senators Nye, Downey, Pepper, Holman and Thomas (of Oklahoma) were in evidence, as well as numerous members of the lower house. Some went on record as wholeheartedly for "the plan" while others skillfully brought words of praise which might not necessarily commit them to anything more than a broad approval of old age security. All seemed sensitive to the movement's claim to control from 3,500,000 to 5,000,000 votes in a presidential election.

* * *

Debate Pacifism at Butler Institute

About 200 attended the midsummer institute of the Butler University college of religion, July 4 to 7. Dean Frederick D. Kershner was responsible for the program. One of the principal features of the institute was a four-session series of joint discussions on questions related to the problem of peace and war, participated in by Harold E. Fey, secretary of the Fellowship of Reconciliation, Dr. James A. Crain of the Disciples Board of Social Education and Action and Homer Chaillaux, national Americanization director of the American Legion. Mr. Fey took the ultra-pacifist position; Mr. Chaillaux was the voice of nationalism; and Dr. Crain took an intermediate position, though he was most frequently found in accord with Mr. Fey. In a period of direct questioning it was evidently a matter of surprise for Mr. Chaillaux to hear Mr. Fey, whom patrio-

ABINGDON

As He Passed By

ALLAN KNIGHT CHALMERS

A series of character sketches of the men who were physically close to Jesus and yet who never became disciples. An interesting interpretation of Jesus and ourselves through the lives of the drifters who were neither partisans nor opponents.

1.50

Saints in Action

(Drew Lectureship in Biography)

DUMAS MALONE

American saints, chiefly from the laity, are here viewed by a lay historian and judged in the light of their achievements. The author has had particular opportunity to survey American biography.

$2.00

The Prophets Tell Their Own Story

ELMER A. LESLIE

Here the Old Testament prophets "come alive" as individualities of flesh and blood, influencing and being influenced by the swiftly moving panorama of events of their day.

$2.00

Tent Pegs

And Other Stories for Children and Their Friends

PAUL FRANKLIN SWARTHOUT

A collection of thirty stories from the hundreds which Mr. Swarthout has prepared for the children of his congregations. They are life situations from home, school, church and scout hike.

$1.00

Trails for Climbing Youth

LOUIS C. WRIGHT

Here is the book you have wanted for some young friend. It calls to "the high soul" who plans to "climb the highway." The writer speaks clearly to wistful youth out of a rich experience.

$1.00

Save Money!

JOHN M. VERSTEEG

Presents an interpretation of stewardship that accords alike with modern economics and with the more social interpretation of Christianity.

$1.00

At the Better Bookshops

THE ABINGDON PRESS

NEW YORK CINCINNATI CHICAGO
BOSTON PITTSBURGH SAN FRANCISCO
DETROIT KANSAS CITY PORTLAND, ORE.

teers usually denounce as a "red," not only disavow communism but condemn it in terms harsher than those he used in referring to fascism. It was probably just as surprising to the others to discover that the legion's chief red hunter is a really likable young man who does not insist upon having his meat served raw.

* * *

Christian Union Discussed

Four addresses at the institute were concerned with the question of Christian union. Dr. Charles Clayton Morrison, editor of The Christian Century, gave one of the addresses of this series and also preached the sermon at the evening session the same day. Others participating in Christian unity series were Dr. Roger T. Nooe of Nashville, Tenn., Dr. P. H. Welshhimer of Canton, Ohio, and your correspondent.

Particular interest in the institute centered in three addresses by Gerhart H. Seger, former member of the German Reichstag, and a discussion of the situation in Spain by Prof. C. L. Lundin of Indiana University. Other speakers included Rev. J. L. Tate of Lynchburg, Va., President Alva Ross Brown of Johnson Bible College and President D. S. Robinson of Butler University.

* * *

Presbyterian Synod for Local Option

Indiana's liquor distribution system was condemned and local option approved at the 113th meeting of the Indiana synod of the Presbyterian Church held at Franklin the middle of June. The synod also warned churches against being a party to war hysteria, urged international cooperation to prevent war, condemned persecution of racial minorities, favored collective bargaining and approved social security.

* * *

Thousand Delegates at Religious Education Convention

The third week in June saw a thousand delegates in attendance at the 75th annual convention of the Indiana Council of Religious Education. Speakers included Dr. Roy G. Ross, general secretary of the International Council of Religious Education, Dr. E. G. Homrighausen of Princeton and Dr. G. S. Dobbins, head of the department of religious education at Southern Baptist Theological Seminary.

* * *

And So Forth

Dr. Carlton W. Atwater, pastor of First Baptist Church of Indianapolis, was named president of the Ministers' Council of the Northern Baptist Church at the recent convention at Los Angeles.

The annual conference of the Free Methodist Church was held at Winona Lake the last week in June. Bishops William Pierce, of Titusville, Pa., Leslie Marston, of Greenville, Ill., and Mark M. Ormston, of Spring Arbor, Mich., were reelected to their respective posts. A new bishop, Charles C. Fairburn, of MacPherson, Kas., was elected to take the place of the late Bishop R. A. Warren of Seattle.

Daniel Frisch, Indianapolis Zionist, will be a delegate to the World Zionist Organization congress in Geneva, Switzerland, in August.

GEORGE WALKER BUCKNER, JR.

SCHAUFFLER COLLEGE of RELIGIOUS and SOCIAL WORK
A COLLEGE FOR WOMEN—Degrees of B.S. in Religious Education and B.S. in Social Work. International — Interracial — Interdenominational; Scientific in Method; Evangelistic in Spirit. Terms Moderate. Generous Self-Help for those in need. Write Pres. R. G. Clapp, D.D., 5115 Fowler Ave., Cleveland, O., for literature or Catalog. Expense and endowment checks solicited.

LATIN AMERICA

By Samuel Guy Inman

"A friendly advocate of Latin America presents a broad and popular survey of its development, with major emphasis on the modern period." *Foreign Policy Bulletin.*

"A comprehensive survey of Hispanic America by a trustworthy scholar." *Cincinnati Enquirer.*

"A convincing interpretation of one of the most difficult fields of contemporary politics." *World Christianity.*

$3.75

WILLETT-CLARK

Propose Single Women's Group

Council of Church Women Votes to Unite with Missionary Bodies—Meet at Lake Geneva

(Special Correspondence)

CHICAGO, July 15.—With skirts flying, church women are in pursuit of an idea! For three days they chased it through the sessions of the annual conference of the National Council of Church Women at Lake Geneva, Wis., July 6-9. The idea is innocuously labeled "unity in Christian service"—not an imaginative phrasing and plainly not a new thought. The pursuit is noteworthy, however, in the planned persistence with which it is carried on, as expressed in the conference.

The gathering attracted 140 church women leaders from 22 states and almost as many denominations, the largest number in its 11 years' history. Most of them paid their own expenses, too, which is eloquent of their zeal. They came from California, New England, Texas and the Carolinas, with the sections in between liberally accounted for. The meeting was one of six interdenominational gatherings scheduled for the Lake Geneva conference grounds during late June and early July, each of them significant of the growing movement for unity of Christian forces. With their meeting sandwiched in the middle, somewhat symbolical of the place of women in the universal church life, the women merged their closing sessions with the United Christian Adult Movement.

The How and the What

The National Council of Church Women is attempting to serve as the coordinating agency of local and state groups of church women of all denominations, and the Lake Geneva conference demonstrated the power and possibilities of such united effort. The emphasis of the program was equally divided between "how to do it" and "what to do." Last year the study was adopted of the seven areas of life, which form the concentric circle starting with the Bible as the center and radiating to world relations. These areas held the attention of the women this year as the most practical channels through which they can become effective as a unit.

The discussions had tone and vitality. While without exception the delegates came from the sheltered contingents of women, they handled ugly facts with surprisingly little squeamishness. Most of them demanded facts. This is an encouraging sign. They sensed that Christianity is not the accumulation of beliefs, and as a consequence, few nostrums crept into their findings. Addresses by such leaders as W. C. Bower, Leslie Moss and Kirby Page, gave fresh impetus to each day's study. The presence of a Jewish woman, Mrs. Arthur Brin, past president of the National Council of Jewish Women, who stayed throughout the conference, gave a realistic note to the discussions of practical steps toward unity, and the contribution of the three Negro delegates added meaning to the prayers for the

For the man who seeks *clear* thinking in a distracted world, The Christian Century offers an acquaintance subscription of 17 weeks for $1.00

THE CHRISTIAN CENTURY,
440 S. Dearborn St., Chicago
Please send The Christian Century for 17 weeks. Enclosed $1.00.

Name_____

Address_____

brotherhood of man. Worship services, most of them on the grounds overlooking the lake, highlighted the whole program.

Vote for One Women's Body

The most significant action taken by the conference was the vote to empower a national committee to formulate plans for the development of one interdenominational body of church women, supplanting the three national bodies functioning at present, of which the National Council of Church Women is one. The same action had already been taken by the Committee on Women's Work of the Foreign Missions Conference of North America, one of the other organizations to be similarly merged in the single body, and action will be taken in September by the other group concerned, the Council of Women for Home Missions. If and when this comes to pass, Protestant church women will be in possession of an organization whose articulate voice may be heard in many soprano solos but whose greater contribution will be as a steady, sustaining part in the symphony of the church.

Miss Mary C. Smith of Minneapolis, Minn., succeeds Miss Daisy June Trout as president. Other officers elected for the two-year term are: Vice-presidents: Mrs. Harry Goedeke, Baltimore; Mrs. H. W. Crowe, Peoria, Ill.; Miss Mabel Head, Cleveland, O.; Mrs. Bess White Cochran, St. Louis, Mo.; Mrs. Burdette Lewis, Princeton, N. J.; Mrs. E. C. Seaman, Amarillo, Texas; secretary: Mrs. J. H. Smiley, Indianapolis, Ind.; treasurer: Mrs. T. B. Frizelle, Racine, Wis.

The conferences hereafter will be held biennially.

BESS WHITE COCHRAN.

The New Films

These summaries and evaluations are supplied by the National Film Estimate Service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Boy Friend

(Jane Withers, George Ernest) (Fox) The zestful Jane in another precocious role, getting entangled with police department and racketeers. Also experiences her first crush on boy, whose brother gang kills. The youngsters uncover the crooks, captured after nerve-racking chase. Wild, improbable stuff.

For A: Hardly. For Y: No value. For C: Unsuitable.

Chasing Danger

(Preston Foster, Lynn Bari) (Fox) Brazen American cameraman and low-comedy pal run roughneck course of impossible heroics through Algiers, sneering at foreigners, manhandling heroine, mowing down all opposition with fists and guns and getting their pictures! Poor ad for America.

For A: Hardly. For Y: Formula thriller. For C: No.

Lenin in 1918

(Russian—English titles) (Amkino) Elaborate, episodic, long-drawn-out story of Lenin's merciless rise to power. Roles by Gorky and Trotsky. Mass scenes of mobs, armies and battles. Lenin, national idol, puts mantle of power on Stalin's shoulders. Usual Soviet glorification.

For A: Good of kind. For Y, and C: No interest.

Second Fiddle

(Sonja Henie, Tyrone Power) (Fox) Sonja's skating and Edna May Oliver's humor are brightest spots in light, agreeable little picture inspired by Hollywood's search for a Scarlett O'Hara. Minnesota schoolteacher gets coveted movie role, is big success, but studio publicity stunt almost ruins everything for her.

For A: Pleasing. For Y: Good. For C: If it interests.

Stolen Life

(Elisabeth Bergner, M. Redgrave) (Para) Artistically produced English film. Bergner superb in difficult dual role of twin sisters with opposite personalities, one of whom assumes identity of other upon her death. Extraordinary, hardly credible central situation, but absorbing, moving drama. Ably directed.

For A: Very good. For Y: Too mature. For C: No.

Stronger Than Desire

(Walter Pidgeon, Virginia Bruce) (M GM) Another busy-husband-neglected-wife triangle, quite well done, but "other man" is so contemptible that wife's interest in him is incredible. She supposedly shoots the blackmailer, but lawyer brings out truth at trial and acquits all concerned.

For A: Depends on taste. For Y: No value. For C: No.

They Asked for It

(Michael Whalen, Joy Hodges) (Univ) Doctor, lawyer, journalist and his fiancée leave city to carve out small-town careers. Hard struggle until a supposed suicide, needing solution as murder, gives them plenty of action. Dramatic construction faulty, some absurdities, but nothing objectionable.

For A: Mediocre. For Y: Fair. For C: Perhaps.

Within the Law

(Ruth Hussey, Paul Kelly) (MGM) Twice-filmed story of salesgirl, wrongly convicted of grand larceny, who studies in prison various shady but non-criminal practices for future revenge on store magnate responsible for conviction. Love for magnate's understanding son ends bitter avenging career with crooks. Hussey promising.

For A: Fair of kind. For Y: Better not. For C: No.

Best Recent Family Films:

Man About Town	Clouds Over Europe
Susannah of the Mounties	Goodbye, Mr. Chips
Tarzan Finds a Son	The Kid from Texas

Best Recent Films for Adults:

Juarez	Only Angels Have Wings
Man of Conquest	The Sun Never Sets
Captain Fury	Five Came Back

'Just what a book of the kind should be. . . .

'The selections are fitted to their purpose—in perfect taste, and *usable'*—

says **Bishop McConnell** *of*

MINISTER'S SERVICE BOOK

Edited by
JAMES D. MORRISON

"Ministers will be delighted with it." *Watchman-Examiner.*

"Of special value are the responsive readings than which we know none better." *Colgate-Rochester Bulletin.*

"The section 'On Visiting the Sick' is of particular value." *Religion in Life.*

"Compact, of convenient arrangement, and of high quality in selection." *Christian Observer.*

Cloth $1.50. Lea. $3.50

WILLETT, CLARK

CHANGE of MAILING ADDRESS

THE CHRISTIAN CENTURY will reach you promptly at a new home, at your summer residence, even on your travels, if you will give at least two weeks' advance notice concerning any change of address. To avoid delays, use this coupon and print all required information.

THE CHRISTIAN CENTURY, 440 So. Dearborn St., Chicago, Illinois:

After_____ (DATE) please send THE CHRISTIAN CENTURY to—

NEW
Name_____
New Address_____
City_____ State_____

OLD
City_____ State_____
Old Address_____

☐ Check here indicates old address should be reinstated after_____ (DATE)

a world headed for catastrophe... that catastrophe can only be prevented by Christians...revolutionary Christians..

This is the conviction eloquently expressed in the new book

Revolutionary Christianity

By SHERWOOD EDDY

Mr. Eddy puts his thesis plainly: you cannot be a Christian without being a revolutionary. For Christianity is a revolutionary religion. It is not content merely to fight against evil; it seeks out the *sources* of evil and makes its attack there.

WHAT is the greatest single source of evil in the world today? Its economic system, says Mr. Eddy. That system is by its very nature anti-Christian. It causes wars. It makes liars out of men who would like to be honest. It frustrates the great demands of Jesus' Kingdom—justice, liberty, abundance, brotherhood.

JESUS was killed because he attacked the rotten foundations of the society of his day. Unless they work for such a society as he envisaged, those who call themselves his followers are betraying him.

SUCH A SOCIETY is within reach today. Men are wicked because the economic system under which they live forces them to act wickedly. Christians must work for a radical change in the economic setup so that all men may enter the Kingdom of God on earth. That is the meaning of repentance for our day.

HERE IS A BOOK for all people who fear for the future of civilization and are puzzled to know what, as Christians, they can and must do to save the world from catastrophe.

$2.00

Official Centenary Biography

Frances Willard

by Lydia Jones Trowbridge

Throughout 1939 hundreds of meetings and gatherings will be held to celebrate the birth of this great woman a century ago. The Congress of the United States has already taken official notice of the event. The Woman's Christian Temperance Union and many other national organizations are making plans to honor one who was justly called in her day "America's best-loved woman."

The present generation deserves to know more intimately the story of this red-headed tomboy girl who grew up to be the foremost leader of American womanhood. Mrs. Trowbridge tells this story vividly and interestingly from first-hand knowledge and from official records.

This is a special Centenary Edition.

$2.00

. . . no break with the past

but a march forward on the road of truth which has been staked out by the Christian seers of earlier centuries. . . .

That is the point of view of the new volume

The Case for Evangelical Modernism by C. J. Cadoux

$2.00

a glamorous period of art, chivalry, romance?

Yes. But also '1,000 years of illiteracy, dirt, superstition, cruelty and war'—

Those Gay Middle Ages

By Frederick D. Kershner

$2.00

Willett, Clark & Co. :: 440 S. Dearborn St., Chicago

939

XU